

CHARLOTTE MASON
AND THE
TRAINING OF LITTLE
CHILDREN.

BY
MRS. EVAN CAMPBELL
(A. V. DEVONSHIRE, First-class Certificate,
House of Education)

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WE are going to consider in this paper some of the ways in which mothers are able to act on Miss Mason's principles in the training of young children at home. I think children may be considered to be in the home schoolroom long before they are old enough to follow the curriculum of the Parent's Union School, and Miss Mason had given us a great deal of teaching on the subject of early training in her books, *Home Education* and *Parents and Children*.* The more one has to deal with the practical application of these principles, the more one is filled with enthusiasm for our Founder.

To those of us mothers, who believe whole-heartedly in Miss Mason's philosophy of education, and who aspire to teach and train our own children, there is one source of particular satisfaction; we can begin at the beginning. Miss Mason has told us (these are her own words): "All real advance is along the lines of character; to direct the evolution of character is the chief office of education."

The three great educational instruments which Miss Mason defined, and which she would have had us use, are the atmosphere of environment, the discipline of habit and the presentation of living ideas. These three are closely associated in their operation and in their results.

It is certain that in the first six or seven years of a child's life parents have the opportunity of modifying the atmosphere of his environment to an extent that can never occur again, habits are more easily formed, and occasions for presenting ideas are innumerable more frequent because of the child's insatiable thirst for knowledge. Therefore even from baby-hood character training, which is first in importance, will go hand in hand with the acquisition of knowledge.

* To be obtained from the Secretary, P.N.E.U. Office, 26, Victoria Street, S.W.1. Prices 5/6 (6/- post free) and 5/- (5/6 post free).

Miss Mason has emphasized the fact that mothers by virtue of their love and insight are specially qualified to train their children, and has reiterated Pestalozzi's saying that what is demanded of mothers is "a thinking love." A combination of love and knowledge is necessary. If mothers are to walk worthily of their vocation they must study the laws of the development of children—moral, mental and physical—and Miss Mason points out that the work of a mother who sets herself to understand these laws is infinitely lightened. I think many of us mothers need reminding of this, for we succumb to the temptation of leaving our children's training entirely in the hands of a nurse or nursery-governess on the plea that she is more competent than we are. The more knowledge a nurse has the better, but she should always be the *deputy* of the mother and directed by her, using *her* methods and sharing in *her* love and enthusiasm.

I can say very little here of the way in which we modify our children's environment even from early infancy. We all know that the mind cannot grow or the character evolve to the full, unless the body is in a condition of health, and that the atmosphere should be calm so that there may be no undue excitement of sensitive nerves—that fear may be eliminated and confidence abound. I will quote the words of the late Dr. Helen Webb on the subject: "The children should be surrounded by cheerfulness to the level of joy, and quiet watchfulness without fuss."* This saying is always an inspiration to me. What parents think, what they do, what they believe, and above all, what they are, will influence their children and their children's children to an extent which transcends imagination.

For the first six years of his life, Miss Mason tells us, a child must learn from things and not from books. He is fully equipped with his five senses to get knowledge. Miss Mason has not recommended the use of complicated apparatus specially designed to cultivate the senses. The methods which she advocates are far simpler than this. I can answer for their wonderful success in training children to establish relations with the things that surround them, and to feed their hungry minds with the knowledge of Nature, of Science and of Art.

Children are intensely observant and their senses are

* *Children and the Stress of Life*. To be obtained from the Secretary, P.N.E.U. Office, 26, Victoria Street, S.W.1. Price 3/6 (3/10 post free).

keen. How are we going to help them to make use of their great powers? Miss Mason tells us. At the very moment when a toddler's glance alights on some new object let us show him that *we* are interested too in this wonderful thing and tell him something about it, so as to hold his attention for a moment. Miss Mason gives the example of a daisy which a tiny girl has picked. We must teach our babies to *look* when they see, to *listen* when they hear; and then later we shall find that habits of observation and of attention have been formed. We know that the habit of attention if it continues to develop will lead to the power of concentration—an absolute boon in after life—but do we realise how useful these habits will be even before the child is six years old? Flowers, trees, animals, insects, weather, sun and clouds, times and seasons, the surrounding country, farms, fields, rivers, hills, the sea; all these will represent more than actual knowledge to the child; they will arouse the love of beauty and truth, and bring visions of Infinity and Harmony which will be remembered all through life.

Now let us think of some of the many other habits which will help in the formation of character. Miss Mason describes them as "those habits of the good life which are the outcome of vitalizing ideas." There is not time to say much of bodily habits, but every P.N.E.U. mother knows how closely they are linked with mental habits. Little children take so much pride in washing and dressing *themselves*. Such training develops skill with their hands and gives them occupation and interest, and better still, a sense of achievement and independence, Cleanliness, order, neatness, punctuality, "these virtues" Miss Mason wrote, "should be about the child as the air he breathes." The problem of teaching children tidiness has been much discussed—putting things away is often a nuisance when a child wants to fill his precious time with other matters, or when he has to go to bed. I have found with my little girls that the important thing is for them to realise that everything must have a place of its own, and go back into it—but the task of putting away need not always fall to the child. Grown-ups can lighten the work—they may sometimes even do it all—but in this case the children must know that they are doing it out of kindness and thank them. I find giving each child her own toy-cupboard, treasure-cupboard and dressing-table drawer is a spur to methodical habits.

A habit of fundamental importance is obedience to

parents and their deputies, as our children will never enjoy liberty in its true sense until they have undergone the training which obedience will accomplish. Miss Mason urged mothers to realise that they are not free to allow or disallow their children's actions according to their own passing fancies, but that they must comply with certain laws because it is right and because it is good for them. Children will soon be able to understand this for themselves. We are the guardians of their consciences, and we must protect them from the effort of making moral decisions while their judgment is yet immature. If the decision is of such a nature that a child is capable of making it for himself, then of course we must refrain from directing him. The habit of obedience can be acquired in babyhood or in any case before two years old.

With the formation of this habit, as with all the others, when it comes to practical politics we must remember never to allow a step backward. There must be steady and consistent training; this in itself imposes discipline. Miss Mason warns us that if we overlook a lapse "because the poor child has been trying so hard," the work is undone, and mother and child must begin all over again. Once more it is a case of "quiet watchfulness." It is in this connection that we simply must make sure that our nurse is working with us either in forming a good habit or in defeating a bad one. Miss Mason gives us another golden warning; she says "do not let the matter be a cause of friction." This is sometimes very hard to enact, but how important! If once we start nagging we shall ourselves cause the child to lose ground and also to suffer!

There are of course so many habits of the good life for people under seven or eight that I cannot enumerate them now; some of the outstanding ones are the habit of truthfulness, the habit of courage and the habit of good execution. Much depends on the way in which we present the initial idea. Miss Mason condemned the extreme use of suggestion as encroaching upon the action of the child's free-will, but she also wrote these words: "Idea and suggestion may be used as synonymous in so far as ideas convey suggestions to be embodied in acts." In this sense we are constantly using suggestion. Take courage as an example. Once we have fired imagination with the splendour and the dignity of "being brave" what child will not have an ardent wish to show courage himself? Every knock and tumble and every

disappointment will give us both—mother and child—an opportunity to develop the habit of courage. Unfortunately mothers and nurses are often in the way of suggesting fear rather than courage. Children catch this complaint as easily as measles, and the after-effects are far more harmful. At the beginning of a thunderstorm it is so easy to look delighted and tell our babies to listen for the lovely thunder which they will hear in a minute and to take them to the window to see the lightning, but one often hears people actually discussing in front of a child whether or not they are afraid of a thunderstorm!

Miss Mason laid stress on the habit of perfect execution, and in trying to form it in my own children I have found that it has a great bearing on character training and brings other good habits following in its train, such as perseverance, attention, patience, justifiable ambition—also modesty. Whatever it is, basket-work, needle-work, painting or modelling—all excellent and delightful pursuits even for the four, five and six years old, *don't* allow your friends and relations to praise the work unless it was the best the children could do, or at least the result of real steady effort. It is quite easy for us to give them only work which they are fitted to attempt.

Miss Mason has pointed out that the habits of gentleness, kindness, truthfulness and respect for other people are inspired by the atmosphere of home and tells us that "a mother simply cannot help working her own views into her children's habits." Children are wonderfully ready to develop habits of helpfulness to other people. Whatever it is, house-work, cooking or gardening, they are always keen and proud to lend a hand.

We have been talking about engendering good habits—what if there are bad ones to be eradicated, or other defects to be cured? I feel that all mothers ought to study Miss Mason's chapters on these subjects; they are tremendously helpful, and we are all faced with such problems as what punishments to give or how to deal with tempers. Miss Mason considered that punishments, when necessary, should be the natural or the relative consequences of conduct. It is very difficult indeed sometimes to think the matter out and find the relative punishing consequence when the natural one would be too drastic or as Miss Mason puts it, "precisely that which it is the mother's business to avert." It is quite permissible to warn children what the consequences of their naughtiness will be,

if persisted in, but in this connection let us make sure that neither we nor our nurses ever make *threats* to our children which we do not intend to carry out.

All bad habits and any disagreeable traits must be corrected by setting up an opposite good habit. I think we cannot treat any form of habitual naughtiness with too much tenderness or sympathy. A mother must let her child understand in what way he may set out to conquer his fault, and must constantly encourage him. He will try, and will know that his mother is backing him up. If a child has got into the habit of telling untruths, tremendous tact and insight into his disposition are needed by his mother, and she may have to devote a very great deal of her time to the cure. Punishment—except for the temporary sad consequence of not being trusted—is likely to do harm. If the child is given to romancing Miss Mason explains that it may well be because "his ravenous imagination is not supplied with its proper meat of fairy tale." We must not only give our children fairy tales but time for their wonderful games of make-believe, and at the same time train them in habits of accuracy in all matters of fact. If they give some fantastic account of an incident we can say "how wonderful, but now tell me what really truly happened." I will give you an example. I came home one afternoon to find a little daughter of five disconsolate over a broken doll. "How did it happen?" I asked. "Well, Mummie, I was looking at her, and her head slowly began to wobble, and it wobbled *more* and *more* until at last it fell off!!" I remarked on the peculiarity of this phenomenon and then asked, "How did it really happen?" At once she gave me the true version.

Dawdling is a bad habit which very frequently takes possession of little people, and the great cure for it seems to be occupation. Keep a child quite busy with things to do which are for the most part extremely pleasant and interesting, or best of all, which are useful to other people; and there will be no time to dawdle. This does not mean that we are going to overtax the child's brain or give him too many lessons. Dawdling must never be allowed; it leads to desultory thinking or mental inertia. It used to be supposed that highly-strung children should do little or no work but just run wild in the country. We can do far more to promote a calm and contented state of mind by suggesting a few ideas of usefulness or interest and by laying down lines of habit in pleasant places.

Miss Mason discovered a golden cure for displays of temper. She explained that tempers are the outcome of an innate tendency, and that the way to check them is by changing the child's thought at the very moment when the outburst is threatening. The habit is thus arrested. Anything will serve; send the child on a message; ask him a startling question; say something funny; invent *anything*. Presence of mind is needed here! If we are too late and the storm is upon us, anger and scolding are quite useless. We must give the poor little victim our loving support just as if he were ill. He may see how sad we are about it but not that we are angry. Reproof will come when he is calm again. (Miss Mason always advised mothers to beware of too much talk and moralizing). Not only temper, but many other faults can be checked by change of thought and by the power of one habit in driving out another.

Selfishness is a bad weed that has very little room to grow in a happy, useful busy family. Root it out by encouraging the habit of kindness. Children so love to give presents and surprises of their own contriving to one another and to all the members of the family.

Eminent psychologists are telling us that moral results are produced by good habits which formerly were thought to be achievable only by self-control. Forty years ago Miss Mason gave us this teaching in *Home Education* with detailed explanations as to how to proceed. Her methods are perfectly in accordance with the conclusions of the psychologists, and it is thrilling to find that she went further than this, and showed that the formation of the right mental habits will actually develop the power of self-control.

The whole responsibility of giving children what Miss Mason calls "the discipline of self-compelling power" devolves on parents. Parents are the inspirers of their children. They can surround them with an atmosphere of love; they can hand on the idea or vision of Infinite Love in so far as they hold it themselves; and even the very power of loving may be cultivated and strengthened by habit.

A Short Exposition of Miss Mason's Methods of Teaching

BY

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A DISCOVERY IN EDUCATION

BY

THE REV. THE HON. EDWARD LYTTTELTON, D.D., D.C.L.

The title of this paper requires an apology at the very outset. I well remember the justifiable resentment we used to feel when, wrestling with an ever-growing mass of problems in school-management, we were assailed with admonition from sincere but irresponsible well-wishers: especially if their counsel took the form of commending to us some nostrum trumpeted forth as a discovery: and I seem to remember something in Livy of a wrathful general declaiming against 'advisers from the land' while he was wrestling with the turbulent sea.

Let me then explain. Forty years of class-teaching, mainly classics, convinced me that evidence of failure beset the efforts of the most competent teachers of classics and mathematics on a curiously unvarying scale: namely that some 60% of our boys left the Public Schools with no desire to go on learning what they had been taught: that somehow the eagerness for knowledge which is evinced by nearly all young children dwindles away by 17 years of age most markedly in those two subjects, even though the teaching of them is far more conscientious and sympathetic than it used to be. Many class-teachers despairing of better results took refuge in the belief that if we failed to stimulate the minds of many boys we were anyhow bracing their morale: we could not give joyousness to our lessons, but at the worst we were training young Englishmen to face drudgery; and so to equip them for the claims of citizenship and bread-winning which were looming close ahead. Meantime we consoled ourselves by the theory that boys were born Philistines: that industry had become fashionable and slackness was on the wane.

Our diagnosis had, however, ignored two facts: (1) there had always been a fair percentage of successes among

boys thought of as clever. (2) Since History and Science have been introduced into the curriculum it has been noticed that intellectual interest has been remarkably stirred. As regards (1) success has been achieved not only because the quickest boys have felt themselves to be making progress but because their analytical studies have been supplemented by the gathering of knowledge, either from modern subjects or from casual reading. Slower brains however were, more or less, deprived of both advantages.

Some schoolmasters feeling instinctively that something in their teaching was capable of improvement, searched in vain for help in educational writings by Pestalozzi, Fröbel, Herbart, Herbert Spencer, etc. Many wise precepts could be culled from such books but they nearly all dealt with the psychology of very young children taken singly and scarcely referred to the difficulties of class teaching.

Such was the position as far as I can gauge it, which prevailed down to the beginning of the War.

About 1923, I was induced to read the posthumous work of the Founder of the P.N.E.U. entitled "An Essay towards a Philosophy of Education," and from it I learnt that the *good* recommendations of former educational writings were in close accord with Miss Mason's diagnosis of a child's natural way of learning; but she has not only made a considerable contribution to the philosophy of education in connection with the working of the laws of mind, but she supplemented her theory with practice.

As briefly as possible I will explain.

A child before he is taught—say, up to six years—learns rapidly and permanently from his surroundings and from stories, etc., that are told him. If he is left alone he assimilates something new every day, i.e., he relates new facts to others already in his mind—a process which Miss Mason rightly calls "thinking". Simultaneously he wholly ignores other facts for which his mind is not ready, and the wholesomeness of the process depends as much on the rejection of alien facts, as upon the assimilation of those in which he sees a meaning. Also it was noticed that each addition to knowledge was accompanied by power to impart it.

Miss Mason has thought out a practical method, not difficult to learn, which provides for the three essential elements—assimilation: rejection: and reproduction. With infinite care and testing she has selected books suitable for different ages dealing with all subjects roughly classified as English:—History (ancient and modern), Literature (especially Shakespeare), Citizenship (including tales), Natural Science, Geography, Legends, the Bible. It is a necessary condition that the subjects be many, the books many and of a literary type. A section is read aloud once to the children who cannot read: older children read it once to themselves: they are then asked to reproduce it, either orally or in writing.

The first gain is power of concentration, as the extract is only read once. I have seen many of the written reproductions which are all individual—unless the teacher has erred by repetition—and touches of imagination are unmistakable; no two papers being worded alike. The spelling also is well above the average. In Mr. Household's paper, to which this is simply an introduction, specimens are given of the answers to examination questions sent in by boys and girls, which show genuine vivacity and interest; qualities which the traditional methods frequently fail to produce, and indeed in many cases seem to destroy.

Why is this?

Miss Mason is undoubtedly right in saying that our teaching of children has been far too analytical—the logical faculty being stimulated but very little knowledge given for its exercise. Exactly the same criticism is made in a profoundly philosophical essay by Professor Whitehead (*Science and the Modern World*) in which he remarks: 'My own criticism of our traditional educational methods is that they are far too much occupied with intellectual analysis and with the acquirement of formularized information'.

If we are to give this method a fair trial, it clearly ought to begin in the Preparatory School, the analytical subjects, Latin, French, Grammar and Mathematics being taught as may be wished—the principal change being that rather more time should be given to English subjects and slightly less to the analytical. It is thought that no dis-

location in the entrance examination would be entailed by the change, but if the discussions at Christmas are to lead to any fruitful result, it is important that Headmasters should seize the opportunity of seeing the work going on in a school which has advocated P.N.E.U. methods and curriculum; or failing this, they might apply to the P.N.E.U. Office (26, Victoria Street, London, S.W.1.) for a lecturer to visit any particular school; or for addresses of any to be visited. It is hoped that assistant masters would also do their best to grasp the principles by hearing firsthand evidence. Further information could be got for a few pence from the London Office of the P.N.E.U. If these considerations and the information given by Mr. Household are duly weighed, there is a good hope of a salutary improvement in our class teaching, similar to that which has undoubtedly taken place in many elementary and in the lower forms of secondary schools.

It is an encouragement to learn from Mr. Household that Head teachers of 200 elementary schools in Gloucestershire have acquired such a good knowledge of the method as to be able to use it without going through any special course of training other than reading Charlotte Mason's books and seeing the principles carried out (as above).

MISS MASON'S METHODS OF TEACHING IN PRACTICE.

BY

MR. H. W. HOUSEHOLD, M.A., (OXON.)

I have been asked to explain the Charlotte Mason (P.N.E.U.) method of education, and to illustrate my explanation by setting out numerous examples of work done in English subjects by boys—clever and the reverse of clever—between the ages of 9 and 14½. I have not felt myself precluded from sometimes using papers worked by girls, or by children under nine. The examples have all been taken from answers written on one term's work at the Easter Examination (No. 104) of the P.N.E.U. by children in eight Elementary schools, seven of them in Gloucestershire, and one in Leicestershire. Nothing but considerations of space and time has caused me to restrict the number of Schools to eight: it could as easily have been made two or three times as large and would still have been no less convincing. The smallest school selected is F, a little Village School near Gloucester with 47 children of all ages from 5 to 14, and two teachers; the largest Gloucestershire School is the Council School of 251 children at C, a village with a large mining element in it on the edge of the Forest of Dean. Work better in some respects might perhaps have been obtained if papers had been collected from Private Schools.

I would begin by setting out two statements which stand in violent contrast to each other. The first, that of Professor de Selincourt, is taken from a paper entitled *The English Secret*, which appeared originally in the *Literary Supplement* of *The Times* of September 28th, 1922; the second is to be found in a pamphlet called a *Liberal Education in Secondary Schools*, by Charlotte Mason, which can be obtained for ninepence from the Office of the P.N.E.U., at 26, Victoria Street, S.W.1., together with other explanatory pamphlets.

Professor de Selincourt says:—

“Our English children . . . are not consumed with anxiety to learn anything; least of all has it ever crossed their minds that they must learn English.”

Charlotte Mason says (page 6):—

“It has come to us of the Parents’ Union School to discover great avidity for knowledge in children of all ages and of every class, together with an equally remarkable power of attention, retention, and intellectual re-action upon the pabulum consumed.”

And again (page 7):—

“We have made a rather strange discovery—that the mind refuses to know anything except what reaches it in more or less literary form”—(in fact in English, good English.)

Now once the two positions are so stated—though both are founded on experience—there cannot be a doubt which is the sound one. Children at one stage, under one method, or with one man, want to learn. If at another stage, under another method, or with another man, they do not want to learn, the fault is not in the child. It must be sought elsewhere.

To avoid misconstruction let me say at the outset that no matter what the method or what the type of School or child, the born teacher will always get interest, always inspire the wish to know: and in the Schools for which this pamphlet is being written—as in every other type of School—the born teacher is not rare. Of course the teacher who is not “born” is much more often to be met with everywhere. There are the conscientious, more or less efficient, but quite uninspiring; and there are those who are not too conscientious—have no sense of mission—or who though entirely conscientious are not efficient. We all know the form in which interest wanes, and impositions (which should not be needed) are many. Which should not be needed? It sounds strange, but experience shows that it is true. The children really want to know, want to learn. There is no need for mark, prize, place, praise or blame. We have had resort to these aids because our methods and our books are wrong. We shall not, perhaps, be very quick to give them up, but a day may come when we shall cease to rely upon them.

Let us briefly examine the Charlotte Mason methods and the principles that lie behind them.

Every child she says “is born with a desire to know much about an enormous number of subjects”. And its personality must be respected: we who teach are not to shape the child’s mind, but to give it the food and opportunity of exercise that promote growth. The food and the method of feeding—there is what makes the difference between the position of Miss Mason and that of Professor de Selincourt.

If knowledge is presented to the boy at first hand by one who really has it to impart, in literary form, he is interested at once. The good book always inspires: it, or rather its author, is a teacher who never fails. It is however only occasionally, exceptionally, even in the Public and Preparatory School, that the boys come across a real live book in Natural Science or History, or any other subject, written in good English by a man who wanted to put his readers in touch with the human interest, the urgency, the romance of the subject, and not merely to arrange dry bones for the purpose of defeating an exigent examiner. Text books, devoid of form, constructed so as to pump in information to be extracted later, whether by a form master next day or an examiner next year, kill all desire to learn. Interest however is not all. The knowledge must be assimilated: the boy must make it his own, touching it by his own personality in such a way that his reproduction becomes original. For that an effort of concentration is demanded. How shall he be induced to make it? He will do it if he knows that after a single reading he must tell—it may be orally, it may be in writing—the substance of what he has read, or heard read. This practice of concentration and narration imparts a wonderful power, which few adults possess. Can we repeat in order the essential matter of a speech, a sermon, a leading article, an essay, a chapter of a great novel? The attempt will show that we cannot. But these children can. They read once and then narrate, and thereafter they know. And because they are always reading good English (not in one but in many books) they use good English, and their vocabulary expands with great rapidity. “The beautiful consecutive and eloquent speech of young scholars in narrating what they have read is a thing to be

listened to not without envy". So we have one reading of a set portion of some book of literary merit (no abbreviation or arrangement of it) followed by narration at once, and by an examination at the end of term for which there has been no further preparation. There has been no evening preparation, no "hearing" of the lesson, no questioning (unless on occasion the narration has shown the need of it), very little explanation. There is great economy of time, and a vast amount of ground is covered.

The reason why we insist on the use of books, says Miss Mason, "is not that teachers are not eminently capable, but because information does not become knowledge unless a child performs the 'act of knowing' without the intervention of another personality". When we tell, when we question, it is we who do the work and not the child—and truly "questions are an impertinence which we all resent".

Of course the method is not fool-proof, no defensible method can be. The good teacher gets the best results. He will not intervene unnecessarily: when he does intervene it is with effect. Reading must never be interrupted to explain or narration to correct; or you make concentration impossible. Explain what needs explanation before you begin; correct, or, better, let other boys correct, afterwards. But always remember that the boy need not see all that the adult sees. Be satisfied, be thankful, if he is interested, if he enjoys what is read and can tell the substance of it. We have ruined the appeal of many a play and poem by explaining, by surrounding it with notes. Shakespeare without notes is a joy: the children love him. Hedge him about with notes, insist on the child seeing all that Dry-as-dust discovers and he becomes a horror.

Perhaps the most dangerous pitfall for a teacher new to the methods is the temptation to develop mere verbal memory. Boys, especially when they are introduced late to the methods—boys of 12 and 13 whose wish to learn has been driven underground—are very often self-conscious and will not readily narrate. But, whether young or old, children in the first few weeks may be slow to narrate, and some teachers yield to the temptation to shorten the passages read, until narration becomes a matter of verbal memory. That way there can be nothing but disappointment. If you have

patience for a few weeks the narration will come, and it will arise out of knowledge that has been assimilated and can be given back, and not out of mere verbal memory behind which there is no understanding.

Other teachers make the mistake of trying to use some parts of the method and imagine that any book will do. They have heard that the practice of narration leads to the writing of good Composition. It may or it may not. That is not the purpose of narration which is to compel close concentration during the single reading. Having concentrated you can tell, and having told you know. But if you have not concentrated you will not narrate well either orally or in writing; for you will not have assimilated the material. And children will not concentrate upon books of no merit. If you regard the Charlotte Mason method as a bag of tricks of which you can select one or two for adoption, leaving the rest, you will have nothing but disappointment. It is the outcome of a philosophy of education, and you must take all or none. You cannot use her methods and books for teaching literature and developing Composition, and use other methods and other books for teaching, say, History and Geography. You cannot encourage the boy to get knowledge from the book for himself in one lesson, and insist on pumping textbook stuff into him the next; you cannot rely upon interest, a single reading, concentration and narration to-day, and upon slow wearisome preparation of dry facts followed by questions and detention to-morrow. The programme hangs together as a whole. "Next in order to religious knowledge," said Miss Mason, "history is the pivot upon which our curriculum turns." And history means much more than a little English History, for it is our business "to get in touch with other persons of all sorts and conditions, of all countries and climes, of all times, past and present". So the boy will have Ancient History side by side with the Old Testament—Egyptian, Assyrian, Greek, Roman. He will have French and general European history side by side with English. Geography and History will be in close touch and he will follow the explorers across the globe. Maps are no longer hated but are used daily. The novels, the plays, the poetry read will be associated with the same period—so if possible will the pictures and the music—for picture

study and musical appreciation have their place. The wonders of science are thrown open in books no longer like the ordinary text-book, "dissipated to the last degree".

Some idea of the amount of ground covered in a term's work will be obtained if we set out the compulsory books in the programme of Form II A (ages 10 and 11) for the summer term 1926.

Bible Lessons. (a) Moses and the Exodus, lessons 9—16 inclusive; (b) St. Mark's Gospel and The Acts, lessons 17—24 inclusive.

English Grammar. Meiklejohn's Short English Grammar, pp. 52—79, 114—124.

English History. A History of England by H.O. Arnold-Forster, pp. 65—146 (901—1189 A.D.)

French History. A First History of France by L. Creighton, pp. 27—46 (910—1189 A.D.)

General History. The Ancient World by A. Malet, pp. 177—213. The British Museum for Children by Frances Epps, Chapter II.

Citizenship. North's Plutarch's Lives, Coriolanus. The Citizen Reader by H. O. Arnold-Forster, pp. 81—120.

Geography. Western Europe (Cambridge Press) pp. 26—32, 175—226. (Balkan States, etc.)

Our Sea Power by H. W. Household pp. 24—51, or

Hakluyt's English Voyages, pp. 47—95.

Round the Empire, by Sir George Parkin, pp. 1—29.

Natural History. Life and Her Children, by Arabella Buckley, pp. 135—166.

The Sciences, by E. S. Holden, pp. 1—34, or

The Mysterious Ocean of Aether, by C. R. Gibson, pp. 5—39.

Reading (including holiday and evening reading):

Shakespeare's Coriolanus, (Blackie, plain text edition).

Lytton's Harold.

Bulfinch's Age of Fable, pp. 248—277.

Robin Hood (Oxford Press).

In addition there are a number of optional books, and of course due provision is made for mathematics, languages, drawing, handicraft, music, physical exercises, etc.

Where is the time for this? An analysis of the time tables will show. As will be seen, the hours of the Parents' Union Schools are light, for they have neither afternoon School nor evening preparation. Form IA, it may be explained, covers the years seven and eight; Form II the years nine, ten and eleven; Forms III and IV the years twelve to fifteen.

THE PARENTS' UNION SCHOOL.

Analysis of Time Tables.

Forms VI and V. (Periods of 30—45 mins.)							hrs.	mins.
English (including History, Grammar, Literature, Economics, etc.)	..	..	..	..	..	..	8	10
Mathematics	..	..	..	..	..	..	3	0
Science	..	..	..	..	..	..	4	10
Languages	..	..	..	..	..	..	6	10
Drill	..	..	..	..	..	..	2	30
							24	0

Forms IV and III. (Periods of 20—45 mins.)							hrs.	mins.
English	..	..	..	..	..	..	8	25
Mathematics	..	..	..	..	..	..	3	0
Science	..	..	..	..	..	..	3	20
Languages	..	..	..	..	..	..	4	45
Drill, etc.	..	..	..	..	..	..	3	0
							22	30

Form II (A. and B.) (Periods 20—30 mins.)							hrs.	mins.
English, A.	..	..	..	..	..	..	7	20
B.	..	..	..	..	..	..	8	50
Mathematics, A.	..	..	..	..	..	..	3	0
B.	..	..	..	..	..	..	2	30
Science	..	..	..	..	..	..	2	10
Languages, A.	..	..	..	..	..	..	2	30
B.	..	..	..	..	..	..	1	30
Drill, etc.	..	..	..	..	..	..	3	0
							18	0

Form I. (A. and B.) (Periods 10—20 mins.)							hrs.	mins.
English	..	..	..	..	..	..	6	20
Arithmetic	..	..	..	..	..	..	1	50
Science	..	..	..	..	..	..	1	10
French	..	..	..	..	..	..		40
Handicrafts	..	..	..	..	..	..	2	0
Drill	..	..	..	..	..	..	3	0
							15	0

N.B.—1. The Lighter portions of the Literature, verse, play or poems are read for amusement in the evenings and also in the holidays.

2. Less time may be given if desired in any Form to Science and Modern Languages and more to Classics and Mathematics. The English periods may not be altered.

3. Music, Handicrafts, Field Work, Dancing, Nature Note Books, Century Books, are taken in the afternoons.

But more convincing than any statement of principles or explanation of methods is the work of the children themselves. In the examples that follow I have been scrupulous to copy exactly, without variation of any kind, what they wrote.

It should be noted that these children in the elementary Schools work longer hours than those indicated on the time-tables above and that they take no foreign language.

Anybody who is interested, and wishes to know more, should go or write to the Secretary of the P.N.E.U. at 26, Victoria Street, S.W.1. He can also be put in touch there with schools of various types that are following the methods and using the programmes. The children themselves, seen working in their classes, are even more convincing than their papers, and it is good to see the methods at work, and to hear what the teachers have to say.

SENIOR GIRLS' COUNCIL SCHOOLS AT E. IN LEICESTERSHIRE.

Name, I.S. Form IA. (Age $9\frac{1}{4}$)

From a good set of papers.

GEOGRAPHY.

Tell about Olaf of Faroe.

Olaf was a Faroeman he lives in a tiny house with black beams to hold the ceiling up. Just look at the funny little beds they are like boxes. Olaf's mother does not waste much, his dress is like the dutch peoples he has baggy trousers and his shoes are made of wood. When he goes in home he takes his shoes off and he puts a pair of woollen slippers on for his mother likes to keep the house clean. Olaf some times goes out with his father and he climbs up high mountains like a wild goat. He also catches the wild birds and he catches Cod Fish from which he makes Cod Liver oil. His mother is a very clever woman she can weave and make clothes and make leather from the cows skin and she can shoes from the leather.

SENIOR GIRLS' COUNCIL SCHOOL, AT E. in LEICESTERSHIRE.

Name, F.C. Form IA. (Age $9\frac{1}{4}$)

From a poor set of papers.

GEOGRAPHY.

Tell about Olaf of Faroe.

Olaf lives in Faroe Islands. In Faroe there are no trains or bus's but they have to ride on ponies. When you go to his coun-

try you will go by the British Isle. He lives at a farm yard. He lives with his mother. She does not like any one to come in with their shoes on. Olaf always has to put some slippers on before he goes in the house. Olaf goes about driving his cows. They have a lot of milk, butter and cheese always. The floor of the house is made of long wooden planks. When his mother gets the cows killed she has a lot of meat and bacon. Olaf sometimes goes fishing when he is not busy with the cows and sheep. He catches more whale than any other things. His house is made of whalebone. Olaf wears a very wide cap and coat. In Faroe Islands they wear their clothes like the French Children do. And they always wear clogs with the toe of them turned up. His house is very low and little. They have a lot of staples in the farm yard to keep the cows and the sheep in. They are never without sheeche, butter milk and bacon.

JUNIOR COUNCIL SCHOOL AT A.

Name M.R., a girl in Form IA. (Age 8).

From a good set of papers.

PICTURE STUDY.

Describe "A Frosty Morning" by Turner.

The Picture I am going to study was painted by J.M.W. Turner. The horses were taken from his horse which took him to London every day. In it there is a little girl and her daddy waiting for a coach, the little girl has a hare round her neck, and she is rubbing her cheek to get it warm, because it is a frosty and cold morning. In the distance there is a coach coming towards us. There are some hedges on either side and a cart and some men working hard on the road and a man on the road side with his coat off and the men that were working on the road had their coats off as well and they were not at all cold. The men that are working have some pickaxes and shovels and a wheelbarrow. This picture is hung up in The Royal Academy, for Turner painted it very nicely and if anyone did a very beautiful picture it would be put in the Royal Academy of London.

JUNIOR COUNCIL SCHOOL, AT A.

Name M.S., a boy in Form IA. (Age 9).

From a poor set of papers.

PICTURE STUDY.

Describe "A Frosty Morning" by Turner.

This Picture is painted by W.H.N. Turner and it is very frosty and there is a man and a girl in there and the man is leaning on his gun. Turner painted his own horses when he goes to London. The man and the girl is waiting to go in the cart.

COUNCIL SCHOOL AT G.

Name F.C., a girl in Form IA. (Age 8).

From a good set of papers.

(1) TALES.

Tell how Ulysses came to his palace as a beggar.

Just before Ulysses came to Greece, goddess Athene helped Ulysses to change into a beggar, she put wrinkles into Ulysses' face to make him look more like a beggar. Then Ulysses went into Greece as a beggar and nobody knew him dressed as a beggar. First of all he went to Telemachus' house. Telemachus was Ulysses' son. Telemachus took Ulysses into his house to give him a meal. It was cold pork and he gave him an ivory cup full of wine to drink out of. Telemachus asked Ulysses who he was. Ulysses told Telemachus who he was and Telemachus wept for joy. Then Ulysses went on to the palace where Penelope was. Then Ulysses sat on the beggar's chair which all beggars have to, then the servants began mocking Ulysses. The wooers were just having their meal. One of the wooers threw an ox-foot at Ulysses. Then Penelope told Eurycleia to wash Ulysses' feet because that was the custom. While Eurycleia was washing Ulysses' feet she saw the scar on Ulysses' leg. She upset the bowl of water because she was full of joy to see Ulysses. Eurycleia had to go and get some more water to finish washing Ulysses' feet. One of the wooers, a prophet, said that one day Ulysses would come home.

(2) ENGLISH HISTORY.

Tell a story of Lord Shaftesbury.

As we go in the West door of Westminster Abbey we see Lord Shaftesbury's monument. Lord Shaftesbury was a very great statesman in Parliament. Lord Shaftesbury was very kind to the poor. He gave his money very wisely to the poor. Years and years ago the little children were cruelly treated. Some of the little children worked in coal-mines and factories. The little children in the factories had to work at machines, some of the little children were too small to reach these machines so they had to stand on stools to reach the machines. The little children worked at these machines and coal-mines before they were six years old. The children in the coal-mines had to carry heavy loads of coal on their backs or pull a big truck of coal along. These little children never saw the sun. The little girls and boys who worked in factories and coal-mines only stopped to have a meal and that was only black bread and bacon. These little children had no beds they only had shelves to lie on, the little girls and boys only rested on Sundays. Then they could not get up, they stayed in bed because they were so tired. Lord Shaftesbury made a speech in Parliament that the little children should not work in factories and coal-mines because it was so

cruel to the little children and the old children had to work shorter hours. So the little children were let out of these factories and coal-mines, the little children were able to have more play and fresh air.

COUNCIL SCHOOL AT G.

Name N.B., a boy in Form IA. (Age 8).

From a poor set of papers.

Tell how Ulysses came to his palace as a beggar.

When Ulysses came home there were some wooers, and they had to shoot through some holes in some axe-heads. Ulysses shot through the hole twelve axe-heads. Ulysses' child and the wooers and Penelope did not know that Ulysses had come, so the nurse went and told her and then she said that she was mad and then they went down stairs and Ulysses was in the hall.

Lord Shaftesbury.

Lord Shaftesbury was a great Statesman and he said he would help them who helped themselves, in those days the little children had to work hard and they had to be lifted up on stools because they were not tall enough. All day long all they could hear was the whirring of the machines. When Lord Shaftesbury went down in the coal-mines and saw them there he said that they should not work there.

COUNCIL SCHOOL AT C.

Name M.W., a boy in Form IIB. (Age 10½).

From a good set of papers.

COMPOSITION.

Narrate a scene from "Julius Caesar" in which Cassius appears.

The scene which I am going to narrate is the one in which Julius Caesar is murdered. The scene takes place in a street in front of the Capitol. The Capitol is situated on a steep rocky hill called the Capitoline hill. Caesar, Brutus, Cassius and the other conspirators with a crowd of people enter. A Soothsayer comes to Caesar from out of the crowd. Caesar says, "The Ides of March are come". "Ay but not gone Caesar", says the Soothsayer. Artemidorus comes forward and hands Caesar a paper saying, "Caesar, read this schedule". But Caesar takes it and puts it in his pocket. A conspirator offers him a paper. "Read it great Caesar read it instantly", says Artemidorus. But Caesar does not read it. Then Artemidorus tries again, "Read it Caesar, mine is a suit that touches Caesar nearer". Caesar says, "The things that touch ourselves shall be last served". Popilius comes in and says to the conspirators, "I hope today your enterprise may thrive". Brutus says, "Be sudden Casca I fear our purpose is discovered". Then he says to Cassius, "What said Popilius Lena?" Cassius says, "He hopes our

enterprise might thrive. Now he smiles and Caesar doth not change". Metellus Cimber goes up to Caesar and kneels down and tells Caesar that he throws a humble heart before him. But Caesar says that he must prevent him. For he is only fawning on him for the release of his brother who by decree was banished. Metellus says "Is there no voice which can sound more sweetly in your ear for the freedom of my brother?" Brutus says, "Caesar I am come to beg freedom for Publius Cimber". Then Cassius comes and says, "As low as they knee does Cassius fall to beg enfranchisement for Publius Cimber". But Caesar says he has made a decree and will not break it. Cinna comes forward and says, "O Caesar, but Caesar interrupts him saying "Hence wilt thou lift up Olympus?" Casca says, "Speak, hands, for me". Then he and the other conspirators and Marcus Brutus stab Caesar. He says, "Et tu, Brute? Then fall Caesar. Et tue Brute means Even you, Brutus. Cassius says, "Go to the common pulpits and cry, "Freedom liberty and enfranchisement". Brutus say, "People and senators be not afrighted. Fly not. None shall bear the blame but we who did this deed". They bathed their hands in Caesars blood, as Brutus told them, up to the elbows. Then they smeared their swords with blood. Then they were going in to the forum and waving their red weapons cry "Liberty, freedom and enfranchisement". A servant of Antony's comes in. Antony sent him to see if it was safe for him to come. Brutus says, "Tell your master there is no harm intended to his person". The servant went away and not long after Antony arrives. He kneels by Caesar and asks to be allowed to show his body to the people and if they meant to kill him they were to kill him where he was by the side of Caesar. For he was a great friend of Caesar. Brutus was willing to let Antony speak but Cassius was not. So it was agreed that Brutus should go into the pulpit first and Antony should go in afterwards. But he was only to speak all the good he could of Caesar and was not to say anything about them. Then Antony made this speech "O pardon me thou bleeding peice of earth, that I am meek and gentle with these butchers. Thou art the ruins of the noblest man that ever lived in the tide of time. Woe to the hand that shed this costly blood. Over thy wounds now do I prophesy, which like dumb mouths do ope their ruby lips to beg the words and utterance of my tongue. A curse shall light upon the limbs of men. Domestic fury and fierce civil strife shall cumber all the parts of Italy. Blood and destruction shall be so in use that mothers shall but smile when they see their infants quartered with the hands of war, and Caesars spirit ranging for revenge voice cry, "Havoc" and let slip the dogs of war, that this foul deed shall smell above the earth with carrion men groaning for burial. A servant comes from Octavius Caesar to tell Antony that he lies within ten leagues of Rome.

COUNCIL SCHOOL AT C.
Name V.W., a boy in Form IIB. (Age 10).
From a poor set of papers.

COMPOSITION.

Narrate a scene from "Julius Caesar" in which Cassius appears.

Caesar said "the Ides of march are come". Then a Sooth-sayer came and said "Ah Caesar but not gone". Then the people came up the street to the capitol and one of them gave Caesar a schedule and he put it in his pocket and another said read mine first read mine first mine is a suit to you read it great Caesar". There was a crowd in the street and Caesar entered. Caesar was stabbed twenty three times and Cassius stabbed him first in the neck and then Marcus Brutus stabbed him then Caesar said Et Brute then fall Caesar. Then many smiling Romans came and did bathe there hands in it up to ther elboes and besmear the swords in it. Antony loved Caesar and he said Oh mighty Caesar dost thou lie so low. Caesar was banished from Rome. The people was frightened and they went out and Brutus said stay we are not going to do anything. They thought that they had started talking about it. The men had leaden points on their swords. Cassius was not willing to have the body of Caesar but Antony wanted to preduce it into the market place. Decius went up with a schedule to Caesar. The people went shouting through the streets saying freedom liberty. Caesar did not want

COUNCIL SCHOOL AT G.
Name M.H., a girl in Form IIB. (Age 10).
From a good set of papers.

CITIZENSHIP.

Tell how the men of Falerii made peace with Camillus.

Camillus marched against Falerii with an army. Camillus told his army to camp outside the gates of Falerii, he thought that the Falerii's were gathering a large army together inside the city, but they were not. The people were going to work and mothers sent their children to school just the same as usual. There was one wicked master who took schoolboys out every day, every time he took the boys out for a walk, he took them further out of the city. One day this master took them right out of the city. When he got out of the city he took the boys to Camillus and said "Here are the sons of the greatest noblemen in Falerii". Camillus did not take the children but told the soldiers to give the children rods so that they may beat him back to Falerii. When the people found that their children had been taken into the camps of the Romans, they were very worried and thought they should never see their children again. Great was the joy of the mothers of the boys when they seen their children driving

their wicked master back to Falerii. Soon after the Romans and the Falerii's made peace. The people of Falerii gave the Romans the town of Falerii, that is how the Romans made peace with the Falerii's.

COUNCIL SCHOOL AT G.

Name R.B., a boy in Form IIB. (Age 10).

From a poor set of papers.

CITIZENSHIP.

Tell how the men of Falerii made peace with Camillus.

Camillus was waiting out side for the Faleriains. One there was a school master he took them outside the city wall every day. One day he took right out farther keeping laughing and playing. He took them right to Camillus and told Camillus to give them a good flogging. Camillus told some his men to tie his hands behind his back and give the children the rods and let them flog him. The people began to wonder where their children were. They ran to the city walls and what surprise they had was to see their children driving their wicked master before them. They found that the Romans loved justice better liked victory. They gave their city to the Romans.

JUNIOR COUNCIL SCHOOL AT A.

Name G.S., a girl in Form IIB. (Age 10).

From a good set of papers.

FRENCH HISTORY.

Tell one story about St. Geneviève.

Once there was a little peasant girl and her name was Geneviève. She used to sit in the fields and mind her father's sheep. One day a Bishop passed by and he blessed her and prophesied that one day she would do great things for her country. When she grew up she was very much loved, and she said that now Paris was her flock of sheep. The Huns came to Paris and attacked them and Geneviève one night got in a little ship and passed right through the enemy. When she came back she brought the little ship back laden with corn. The Huns made another attack upon Paris and Geneviève stood up on a bridge and said "I saw a vision in the night and if you will fight you will beat the Huns and so rid the country of your enemies. The Huns were defeated and Paris was saved and after that the people called her St. Geneviève.

JUNIOR COUNCIL SCHOOL AT A.

Name C.S., a boy in Form IIB. (Age 10).

From a poor set of papers.

FRENCH HISTORY.

St Geneviève.

There was a little shepherd girl and she looked after her fathers sheep and the people loved her because she was so beautiful. One day she got in a ship and sailed away and she came back with the ship full of food for the sheep.

C. OF E. MIXED SCHOOL AT F.

Name M.B. a girl in Form IIA. (Age 13½).

From a good set of papers.

FRENCH HISTORY.

Describe the Siege of Paris by the Northmen.

The Northmen came up the Siene to Paris with a large fleet. The men in Paris when they saw the fleet said, "You cannot see the water for the ships". Paris was like an island there were two bridges going from the main land. Guarding these two bridges were two castles, many soldiers lived in them and guarded them. There were about 700 sailing ships and a few smaller ones. The people in Paris built a great wall, and dug a ditch round the city to keep out the fierce Northmen. There was a brave man named "Eudes," he with his followers defended the city for about a year. The northmen finding they could not plunder the city went about burning all the vines and killing everyone they met young or old, a plague broke out which added more miseries. One day "Eudes" escaped and went to "King Charles the Fat" who was then ruling, and asked for the long promised help. He did not stay any longer than he could help and one day as the sun rose the anxious watchers saw the glistening armour of Eudes appear over the top of "Montmartve." He rushed through the enemy and reached Paris in safety. It took three months for Charles the Fat to come and when he did come he could not risk a battle and so he bribed the northmen to go. They went away, but did not heed their promises but came and plundered other parts of France. The Siege of Paris took place about the year 885.

C. OF E. MIXED SCHOOL AT F.

Name G.B. a girl in Form IIA. (Age 12½).

From a poor set of papers.

FRENCH HISTORY.

The Northmen were coming in their boats up the river Seine. You could not see the river for so many boats. Eudes was made Count of Paris. The Northmen went out to get money. When they had gone out of France they went somewhere else to plunder. Eudes did not know about this. Meanwhile Eudes went to look for Charles the Fat, because he had promised long before to bring a large army. When he had arrived on the sea-shore, he saw Charles the Fat coming. So he went and told his men. There was a bridge built with towers on each side, to defend the town of Paris.

COUNCIL SCHOOL AT B.

Name I.K., a girl in Form IIA. (Age 12).

From a good set of papers.

FRENCH HISTORY.

Give a short account of Clovis the Merovingian King.

When Clovis a Merovingian was fifteen years old the Franks sat him on a shield, lifted him on their shoulders as was their custom and said that he should be their king. Clovis vowed that when he was older he would make his way south-ward. One the Franks with Clovis at their head defeated the Romans in a great battle called Soissons. After the battle the Franks plundered a church and among the booty was a large and beautiful silver vase. When the Franks had returned to their country to share the booty Remigius the Bishop of Rhiems sent a letter to Clovis begging that the vase might Clovis sent back saying that if the vase fell to his share the vase would be returned. When all the men were gathered round to share the booty Clovis asked if he might have the vase besides his share of the booty. All agreed except one man who walked up to the vase and smote it and it fell to the ground and broke to pieces. Clovis said nothing but picked up the broken pieces of the vase and sent them to Remigius. When Clovis was inspecting his army he came across the man who had smote the vase. Clovis hit the man's sword and it fell to the. While the man stooped to pick up his sword Clovis smote his head in two, saying, Thus smote you the vase. The other soldiers did not say anything for they were accustomed to such doings. Not long after this incident Clovis married Clotilda a Bergundian princess. She was a Christian and she wished Clovis to be a Christian as well but Clovis did not wish to give up his heathen gods. While engaged in one of his battles he saw that the day would be lost. Turning his face to heaven Clovis said "Thou God whom Clotilda adores I promise thee perpetual service if the day be mine. The day was his and Clovis hastened to Clotilda to tell her his plan. Clotilda was over-joyed and hastened to Remigius to see about the baptism. Clovis and many of his Franks were baptised on Christmas Day 485. After Remigius had told them the story of the Crucifixion Clovis said "Had I been there with my Franks I would have avenged his death.

C. OF E. BOYS' SCHOOL AT D.

Name F.B., in Form IIA. (Age 11).

From a poor set of papers.

GENERAL HISTORY.

What do you know about Philip of Macedonia.

Philip II of Macedonia was full of courage and strategy which means he was very cunning in his ways. Which was

Macedonia in those days is called Bulgaria now which is at the north of Greece. King Philip was trying to join the Grecian empire on to Macedonia. Thebes, Sparta and Athens were the most important towns of the whole of Greece. If Sparta rose up against Thebes, King Philip would back up the Thebes. If the Thebes won Philip II perhaps get a town or two towns. Then if Athens rose up against the Spartans he would back up the Spartans and get a town from the Spartans. So he went on until he had joined Thebes, Sparta and Athens and other little towns together under the Macedonian rule. He taught his soldiers to drill well and fight the battles fair. Not long after he was murdered in his own land. After his death his son Alexander reigned in his place.

BOYS' C. OF E. SCHOOL AT H.

Name J.B., in Form IIA. (Age 9).

From a good set of papers.

GEOGRAPHY.

Describe the Severn Valley.

The North Part of the Severn valley is called the vale of Gloucester. It is surrounded by the Cotswold hills under which is Cheltenham with its lovely walks and wholesome baths where there are crowds of holiday makers. In the north of the vale is Tewkesbury a busy little town. It was here the battle which practically brought the Wars of the roses to a close. Ships come up the Severn as far as Gloucester. Gloucester trades chiefly with the Baltic Sea countries. Gloucester sends out Iron Goods and salt while she takes in timber for very good timber comes from the Baltic. South of the vale it is called the vale of Berkeley which has a castle. To this castle a pitiful tale belongs. Edward II governed his realm so ill the nobles made him give up his throne to his young son. This was only fair but a wicked deed followed. The king was shut up in a lonely little chamber with thick walls and he was murdered in such a manner his shrieks could be heard in the town. This deed was not done by the barons but by ruffans hired by the king's wicked wife.

BOYS' C. OF E. SCHOOL AT H.

Name R.C., in Form IIA. (Age 11).

From a poor set of papers.

GEOGRAPHY.

Describe the Severn Valley.

In the Severn Vale is the Cotswold hills in the Cotswold hills is Cheltenham Tewkesbury and Gloucestershire. The Severn runs through Tewkesbury and Gloucestershire. The ships come up the baltic sea and come into Gloucestershire but the ship do not come up

into the Severn which runs through Tewkesbury because it is too narrow for them. Cheltenham is a busy town because it is by the Cotswold hills.

COUNCIL SCHOOL AT C.

Name G.W., a boy in Form III. (Age 13 $\frac{2}{3}$).

From a good set of papers.

LITERATURE.

Write, as far as you can in the style of Malory, of how Sir Gawaine did battle with a Saracen.

Then Sir Gawaine and the Saracen fought their spears in the rests, and ran each at other, gave so great strokes that fire sprang out of their helms. Then was Sir Gawaine sore abashed, and drew his sword Galatine, and smote the Saracen so that the precious stones flew out of the sword. He gave the Saracen so great a stroke that the Saracen's liver and lung were disclosed. Then the Saracen gave Gawaine a stroke that cut a vein, and Gawaine grieved sore, and bled sore. Then said the Saracen to Gawaine, "If thou wilt heal my wound, then will I heal thine, for whosoever is cut with this blade, no-one will be able to stanch it, except I." Sir Gawaine then healed the wound of the Saracen, who said to him, "Now will I heal thine, for thou bebledest over thy horse and armour." But tell me thy name." "Indeed ye have said forsooth," said Gawaine, "My name is Sir Gawaine, and am of the Table Round, King Arthur dubbed me a knight with his own hand." Then said the Saracen, "My name is Priamus, and I am of the lineage of Alexander and Hector, and am rightful heir to Africa, and all the out isles. I have been rebel against Rome, and have near at hand soldiers to guard me. But tell me thy religion and who is thy God, and I will become the same as thee." Gawaine told him that he was a Christian. Then said the Saracen, "I will become Christian as well. But take care my page does not blow his horn or else gold or silver shall not save thee." Then Sir Gawaine rode across a river to get him away and the Saracen followed. As they were going to unsaddle their horses, for they were come into the camp; Gawaine's and Saracen's wounds broke out afresh. The Saracen took out a vial of water of the four waters of Paradise, and with things they bathed their wounds in it, and in an hour the wounds were better. The Saracen then told Gawaine of how there were sixty thousand fighting men, who were enemies. Gawaine said to the Saracen, "I will take my seven hundred men, and fight these men, for my men fight fiercely." The Saracen advised Gawaine not to fight, for they let wild animals out to fight the men, but still Gawaine would give in.

COUNCIL SCHOOL AT C.

Name M.T., a boy in Form III. (Age 14).

From a poor set of papers.

LITERATURE.

After Sir Gawaine met with the Saracen who did give him battle and they both ran each at other with their swords in their hands and they both struck one another their swords that the sword went right through.

COUNCIL SCHOOL AT G.

Name J.H., a boy in Form III. (Age 12 $\frac{1}{2}$).

From a good set of papers.

GENERAL SCIENCE.

Give with drawings the history of a piece of coal.

Here is a piece of coal? It seems a dull question to study a lump of coal, but really it isn't.

(Drawing here).

This piece I have here has been cut and chipped about so as to make a smooth surface. You see that on the face there is impressions of ferns and twigs that was growing at that time. I want you to-day to make with me an imaginary journey to a coal mine in the coal fields. As soon as you get to the mine you get in a miners cage, as it is called and then you gradually go down into darkness until you get to dark seams of coal. Here you see the miners at work with pick-axes. Down here it is pitch dark so the men carry about with them little lamps called safety lamps.

(Drawing of Section of mine here).

There is like little roads down here too, along these roads there is railway lines and on these lines there is small carts and mules draw these carts along. The coal lies in seams. If you want to light a fire quickly you want to lie the coal with these lines facing the flames. As you are looking at these seams and seams of coal you will remember that one day long, long ago this coal was living only in the form of a plant. When the miners has got the coal from the mine he puts it in a kind of a lift which brings it into daylight. Then this coal is sent to our homes to be burnt. As you are watching the coal burning you will remember that you are burning sunshine of hundreds of years ago. Before the coal was formed it was living as trees and ferns and other plants.

(Drawing of a coal ball here).

On some pieces of coal there is a lot of prints of ferns and plants while the other has not got hardly any on at all. This coal has taken hundreds of years to form into a hard substance as this.

The trees of the forests of hundreds of years ago were very curious looking not like the trees of to-day.

(Drawing of a tree of the Coal period here).

The trees grew very closely together. Some of the seams of coal are wider apart than others.

COUNCIL SCHOOL AT G.

Name A.H., a boy in Form III. (Age $11\frac{3}{4}$).

From a poor set of papers.

GENERAL SCIENCE.

Describe the life of a piece of Coal.

On some of the pieces of Coal you can see faintly the shape of ferns and other plants. Years and years ago in the places where there is Coal mines to-day there use to be great Coal forests and gradually these Coal forests went out and the plants got buried in the ground and has the years went the plants were changed into coal.

COUNCIL SCHOOL AT C.

Name H.H., a boy in Form III. (Age $10\frac{1}{2}$).

From a good set of papers.

GENERAL SCIENCE AND ARCHITECTURE.

What do you know of the English Renaissance and Sir Christopher Wren?

The greatest men of the English Renaissance were Inigo Jones and Sir Christopher Wren. Inigo Jones built for us the Banqueting Hall and Whitehall. He went to Italy to study Palladio, with great success. But Sir Christopher Wren went to Paris to study with very great effect. His greatest works were St. Paul's Cathedral, Bow Church, Cheapside, part of Hampton Court and many other famous buildings. His chance came in 1666 after the fire of London, when he made plans for the rebuilding of London, but the King did not have enough money to carry it out, although many of his plans were accepted. The most famous of all his works is St. Paul's Cathedral, London. The Renaissance was a copy of a copy. It was like the little boy when his father asked him if he had been a good boy at school to-day 'Fairly so' was the conscientious reply, and I believe the English Renaissance was only fairly so. St. Paul's is the best example of the Renaissance in England. The most famous part is the dome, all round the walls of which is a 'Whispering Gallery' where every slight whisper re-echos. If you look up you will see the Golden Gallery. On the very top of which is a golden ball which you may be allowed to enter and you may not. Under the roof of St. Paul's lie the bones of many famous men, some of the most famous of which are Wolsey, Wellington, Nelson and Sir Shristopher Wren over whose tomb is this inscription—

in latin—'If you want to see his monument look around'. The English Renaissance was not like the German Renaissance 'periwig and pigtail' but something quite different. Below the dome of St. Paul's are the huge Corinthian columns. Although St. Paul's is the best example of the Renaissance in England but not in the world for there is a far nobler one at Rome.

COUNCIL SCHOOL AT C.

Name I.G., a boy in Form III. (Age 12).

From a poor set of papers.

GENERAL SCIENCE AND ARCHITECTURE.

What do you know of the English Renaissance and Sir Christopher Wren?

Sir Christopher Wren and Inigo Jones copied the Renaissance off Michael Angelo and Phideias. Inigo Jones built White Hall and Sir Christopher Wren built St. Paul's at London. Inigo Jones went and copied his Renaissance from Italy and Sir Christopher Wren copied his at Paris. Then the Cathedral of St. Paul was on a small scale. There is the Corinthean collums and then there is the spended Ball at the top which is covered with white. Then there is a wispering gallery which winds all round the beautiful Dome. This is the old style of St. Pauls. But since the time of the war in 1666 it as been burnt down by the plague of London and it as been set up better since then. It was Sir Christopher Wren that made this Plan to build it up and he knew that he could not build it with-out money so he gathered the money and built it again. There is a saying which says of Sir Christopher Wren—

He built it better than he knew,

The conscius stone to beauty grew.

St. Peters in London was planed by Michael Angelo and it is of the English Renaissance. It is all set on a collossas scale. It has a lot of beautiful collums and this is the noblest in Rome. The top of the Dome is very heavy and it is holded up by the corinthean collums but they are not so save now as they were. Inside St. Pauls there is grave yard and there is a saying:

"If you want to see

Look around."

COUNCIL SCHOOL AT C.

Name G.T., a boy in Form IV. (Age 14).

(1) LITERATURE.

Give a short account of "The Rape of the Lock," quoting lines where you can.

Pope was asked to write a poem upon a young baron who had stolen a lock of a ladies hair. Pope in writing this pictures a beautiful lady named Belinda in her toilet before she goes upon a

sail down the Thames. Maids surround her some doing her hair, some arranging her clothes and others running to and fro. At last she journeys to the pier and finds a place in the boat. As she sits there everyone admires her and a young baron seeing a lock of her hair is determined to secure it. Fairies surround the lady and guard her. The baron draws near and

"Thrice the diamond twitched in her ear"

Thrice she turned, and thrice the foe drew near." At last the fatal engine closes upon the lock and from then an angry battle commences betwixt women and men, not with arms but with frowns and angry glances. However it ends happily and Belinda's lock is put among the stars.

(2) ENGLISH HISTORY.

"It was Walpole's chief contribution to constitutional progress that he created the Prime Ministership in his own person". Explain and give some account of the policy and career of Walpole.

Walpole was the first Lord of the Treasury and he came in Office in the year 1721. After the "bursting of the South Sea Bubble" Walpole was also made Chancellor of the Exchequer and was called to put things in order again. He was a man of considerable ability which was rare in those times. It was hard to see how the House of Commons could represent the poor people for they were poorly educated and the Whig with the largest purse could buy them. Walpole was a Whig and he did all that was in his power to gain the majority of votes by fair means or foul. Thus came the bribery. As bad as the plan may have seemed Walpole knew the alternative which was that the Tories would come into power and he preferred to bribe the poor folks than put the Tories into Power. Walpole was not the man to be content with getting the Tories out of Power but he wanted to punish them as well.

(3) MUSICAL APPRECIATION.

What do you know of the chief events of Schumann's life? How did these influence him as a composer?

Robert Schumann was born in Saxony in 1810 and though he loved music in his boyhood days he was destined for the law. His father kept a bookshop and he had ample opportunity to exercise his literary powers. He went to college and spent most of his time practising the piano. In 1830 Schumann set up in opposition against his mother and he was helped by greater composers. In 1838 he started a journal of music. At last he tried composing for he had injured his right hand in patenting a device to play the piano. He did well now and in a few years time he settled in Dresden. Right from his youth Schumann was brought up in the midst of music.

What (a) songs, (b) pianoforte music, by Schumann have you heard, say all you can of one of these.

(a) Two Grenadiers.

Lotus flower.

Lady Bird.

Songs for children.

(b) Pictures of the East.

Pieces for Players of all ages.

The two Grenadiers is perhaps one of Schumann's most famous pieces of music. The opening bars create a martial atmosphere and all through the piece a martial time is kept. The song at the start is sad but it gradually grows in volume until it reaches the highest point with the French National anthem. The music is made to submit to the voice and only just to keep the time. The music repeats itself many times through the piece.

N.B.—It has been found by experience that very little idea of the *scope of the work* can be got from isolated answers taken from examination papers; it is the whole paper which proves convincing. Some of these may be seen at the P.N.E.U. Office, 26, Victoria Street, S.W.1.

PNEU office Copy.

17th Dec 1973

To be kept

CONSTITUTION AND REGULATIONS

OF THE COUNCIL
OF

The House of Education,
The Practising School
and
The Parents' Union School,
Ambleside,

SHORTLY CALLED

“THE AMBLESIDE
COUNCIL.”

CONSTITUTION
AND
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“THE AMBLESIDE
COUNCIL.”

Reprinted July, 1935.

Constitution and Regulations.

I.

Whereas by the Will of Miss Charlotte Shaw Mason, who died on January 16th, 1923, and whose Will was proved on June 5th, 1923, the business of carrying on and managing the House of Education, the Practising School and the Parent's Union School, founded and established by Miss Mason, is assigned to a Council (hereinafter called "The Ambleside Council"), the first members whereof are appointed by Clause 7 of the said Will, We, the present members of the Council thus brought into being, in accordance with the powers thus entrusted to us "to make rules and regulations for the conduct of their business" do make the regulations following:—

Instrument of
Establishment.

- (i) The Council shall consist of not more than twenty members. Constitution of
the Council.

- (ii) The first members of the Council are:—

(Harry Boyd, Esq.), <i>resigned</i> .	}	Trustees appointed by Will.
The Hon. Mrs. Franklin.		
Miss Elsie Kitching.		
(The Rev. Frank Lewis), <i>deceased</i> .		
Miss E. A. Parish.		
(The Rev. Canon H. Rawnsley), <i>deceased</i> .		
(Gordon Wordsworth, Esq.), <i>deceased</i> .	}	
(Miss F. C. A. Williams), <i>deceased</i> .		

(Lady Campbell), <i>deceased</i> .	}	Nominated by Will.
(Dr. Helen Webb), <i>deceased</i> .		
H. W. Household, Esq.		
(Willingham Rawnsley, Esq.), <i>deceased</i> .		
(Mrs. Clement Parsons), <i>deceased</i> .		

The Rev. H. Costley-White, D.D.	}	Appointed by the Trustees.
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Mrs. Esslemont, O.B.E.	}	Co-opted.
(Mrs. Arnold Forster), <i>resigned</i> .		
Mr. Theodore Fyfe.		
Mrs. Gibson, J.P.		
(The Hon. Geoffrey Hope-Morley), <i>resigned</i> .		
Miss Pennethorne (as long as she remains Organising Secretary of the P.N.E.U.).		
(Mr. Telford Petrie), <i>deceased</i> .		
Mr. Vincent Ranger.		

Management
of Institutions
in relation to
Trustees.

- (iii) All other members of the Council shall be co-opted.
- (iv) The goodwill, house, grounds, premises and property being vested in Trustees, "upon Trust to permit the Council to use the same for the purpose" named in the Will; or, the same goodwill, house, etc., etc., having been transferred to a Company at any future time at the discretion of the Trustees as authorised by Clause 15 of the Will; the Council shall use the same, and shall also use all profits arising from the same, after the Trustees or the said Company have fulfilled their obligations for the reduction of charges or mortgage on the property or for the benefit of the said Institutions, according as in its discretion it shall think fit. The powers of the Council in this respect are as stated in Clauses 6 to 19 inclusive of Miss Mason's Will.
- (v) The Council shall formulate a scheme in conjunction with the Trustees, whereby the disposal of the funds arising from the Trust for the use of the Institutions, and the maintenance and improvement of the estate for the benefit of the Institutions, may most effectively be achieved.

II.

Chairman of
Council.

- (i) The Council shall elect one of its members as Chairman. The Chairman shall hold office for one year, but shall be eligible for re-election.

Secretary of
Council.

- (ii) The Council shall either (a) elect one of its members as Secretary (unpaid), who shall hold office for one year and shall be eligible for re-election, or (b) appoint a Secretary, not being a member of Council, at a salary and on such terms as it shall determine. The Secretary shall keep the Minutes of the proceedings and resolutions of the Council, summon meetings and prepare the Agenda.

No payments

- (iii) No member of the Council shall receive any payment or emolument as such; but all expenses incurred by a member on behalf of the Council and authorised by the Council shall be refunded.

- (iv) The Council shall meet at least twice a year. Third class travelling expenses to such meetings, whether held in London, Ambleside, or elsewhere, shall be paid to members on application, if funds permit. Meetings of Council.
- (v) Notice of meetings of the Council shall be sent to members at least 14 days previous to date, together with the Agenda for that meeting. No opposed matter not appearing on the Agenda shall be discussed at any such meeting. Business.
- (vi) At any meeting of the Council seven shall form a quorum. Quorum.
- (vii) Each member of Council shall have one vote, but in case of equality of votes, the Chairman shall have a second or casting vote. Voting.
- (viii) At any meeting of the Council, in the absence of the Chairman, the member selected by the Meeting shall act as Chairman. Temporary Chairman.

III.

- (i) The Council shall appoint the Principal of the House of Education. The first Principal shall be Miss E. A. Parish, who shall hold office on the terms appointed by Miss Mason's Will. All subsequent Principals (who must hold a certificate of the House of Education) shall be appointed on such conditions as the Council shall determine. Principal of the House of Education.
- (ii) The Council shall appoint a Director of the Parents' Union School. The first Director shall be Miss Elsie Kitching who shall hold office on the terms appointed by Miss Mason's Will. All subsequent Directors shall be appointed on such conditions as the Council shall determine. Director of P.U.S.
- (iii) The Council, in conjunction with the Principal, shall appoint a Headmistress (who must hold a certificate of the House of Education) of the Practising School who shall hold office on such conditions as the Council shall determine. Headmistress of the Practising School.

Bursar or
Financial
Secretary.

- (iv) The Council shall direct the Principal of the House of Education to appoint a Bursar or Financial Secretary who shall assist the Principal in keeping all the accounts connected with all the Institutions managed by the Council at Ambleside. A statement of accounts shall be presented by the Principal to the Council whenever called for, and at least once every year. The person appointed as Bursar by the Principal may be dismissed by her at one term's notice either at her own discretion (in which case the Principal shall at once report her action to the Council), or if required by the Council.

Duties of the
Principal.

- (i) *Subject to the direction of the Council* the Principal shall have authority over the whole of the educational and domestic establishments maintained by the Ambleside Council; she shall appoint and dismiss her assistants (reporting such dismissal at once to the Council) and the indoor and outdoor domestic staff; she shall have control over the arrangement of classes, choice of books and generally over the organisation, management and discipline of the House of Education; she shall admit (and, if necessary, dismiss) students to the House of Education, and shall submit a system of admission for the approval of the Council.
- (ii) The Principal shall make an annual report to the Council upon the work and administration of the Institutions, and of the numbers of assistants and pupils, and of the domestic staff.
- (iii) The Principal shall utilise such means and act according to such regulations as may from time to time be devised by her and approved by the Council for placing students in posts on leaving the College, at a salary approved by the Council.
- (iv) The Principal shall not admit any student at a smaller fee than that authorised by the Council without previously obtaining the sanction of the Council.
- (v) The Principal shall admit, or reject, candidates for admission to the Practising School, at such fees only as are authorised by the Council.

- (vi) *Subject to the direction of the Council* the Director of the Parents' Union School shall control entirely the work of the School, appoint examiners, select books, and arrange the curriculum. In conjunction with the Principal she shall arrange for, and she herself shall appoint (or dismiss, in which case she shall report such dismissal to the Council) such assistants as may be required for her work. She shall have the assistance of the Bursar or Financial Secretary for the financial side of her duties. She shall make an annual report to the Council.

Duties of the
Director.

- (vii) *Subject to the direction of the Council* the Headmistress of the Practising School shall control its administration, teaching and discipline in accordance with the instructions given to her by the Principal, and shall be responsible for the health and well-being of the children.

Duties of the
Headmistress of
the Practising
School.

- (viii) The Principal, the Director and the Headmistress shall submit the "Prospectus" of their respective Institutions to the Council for approval, and no other prospectus shall be issued until it has been thus approved.

Prospectus.

- (ix) The number of assistants in each of the three Institutions shall be determined by the Council in accordance with the requirements submitted by the respective Heads.

Assistant
Teachers.

V.

- (i) The scale of Fees charged, in all particulars respectively for a student of the Training College, a pupil at the Practising School, and members of the P.U.S. shall be determined by the Council.
- (ii) The salaries of the Heads and Assistants in all the Institutions shall be determined by the Council.
- (iii) The wages of the domestic staff, indoor and outdoor, shall be arranged by the Principal, subject to the approval of the Council.

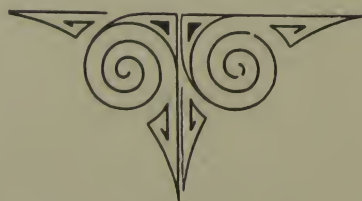
Fees.

Care of Premises. (iv) The Principal is responsible for the care and maintenance of all the buildings and premises under the control of the Council. She shall order at her own discretion such minor repairs, re-decoration and equipment as are required for the proper maintenance and welfare of the community. For any larger repair or re-decoration, or for any extension of the buildings which may seem requisite, she shall apply to the Council for authorisation.

Revision of Regulations. (v) These Regulations may be revised, repealed or added to at any time by the Council.

Bye-Law passed 8th January, 1930. It shall be an instruction to all members of the Ambleside Council to become members of the Parents' National Educational Union.

Bye-Law passed 4th January, 1934. Paid Officials shall not be regarded as eligible for membership of the Council.



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CONCERNING CHILDREN AS 'PERSONS'

Liberty versus Various Forms of Tyranny

By

CHARLOTTE M. MASON

Reprinted from 'The Parents' Review,' March-April, 1946

LONDON

PARENTS' NATIONAL EDUCATIONAL UNION
17, VICTORIA STREET, W.C.2

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Concerning Children as 'Persons'*

LIBERTY VERSUS VARIOUS FORMS OF TYRANNY

By CHARLOTTE M. MASON.

'The mystery of a *person*, indeed, is ever divine, to him that has a sense for the godlike.'—CARLYLE.

'We live by admiration, hope and love!
And even as these are well and wisely fixed,
In dignity of being, we ascend.'—WORDSWORTH.

I.

THE MYSTERY OF A PERSON.

Some of us can recall our surprise when we read in the *Times* years ago of the discoveries made by German explorers on the site of the first capital of Assyria. Layard had long ago made us familiar with temples and palaces; but we hardly expected to learn that every house, even the smallest, appears to have contained a bath. In like manner, we are astonished to read of the great irrigation works accomplished by the people of Mexico before Cortes introduced them to our eastern world. We are surprised to find that the literature and art of ancient China are things to be taken seriously. It is worth while to consider why this sort of naïve surprise awakes in us when we hear of a nation that has not come under the influence of western civilisation competing with us on our own lines. The reason is, perhaps, that we regard a person as a product, and have a sort of unconscious formula, something like this: Given such and such conditions of civilisation and education, and we shall have such and such a result, with variations. When we find the result without the conditions we presuppose, why, then we are surprised! We do not realise what Carlyle calls 'the mystery of a person,' and therefore, we do not see that the possibility of high intellectual attainments, amazing mechanical works, rests with the persons of any nation. Therefore, we need not be surprised at the achievements of nations in the far past, or in remote countries which have not had what we consider our great advantages. This concept, of the mystery of a person, is very wholesome and necessary for us in these days; if we even attempted to realise it, we should not blunder as we do in our efforts at social reform, at education, at international relations. Pope's hackneyed line would come to us with new force, and it would be a mere matter of course that,

'The proper study of mankind is man.'

The mystery of a person is indeed divine, and the extraordinary fascination of history lies in the fact that this divine mystery continually surprises us in unexpected places. Like Jacob, we cry, before the sympathy of the savage, the courtesy of the boor: 'Behold, God is in this

* Written in 1911 and twice revised by Charlotte Mason.

place and I knew it not.' We attempt to define a person, the most commonplace person we know, but he will not submit to bounds; some unexpected beauty of nature breaks out; we find he is not what we thought, and begin to suspect that every person exceeds our power of measurement.

I believe that the first article of a valid educational creed — 'children are born persons' — is of a revolutionary character; for what is a revolution but a complete reversal of attitude? And by the time, say, in another decade or two, that we have taken in this single idea, we shall find that we have turned round, reversed our attitude towards children not only in a few particulars, but completely.

Wordsworth had glimmerings of the truth: poets mean, not less, but a great deal more than they say; and when the poet says, 'Thou best philosopher,' 'Thou eye among the blind,' 'haunted for ever by the eternal mind,' 'Prophet, Seer blest,' and so on — phrases that we all know by heart, but how many of us realize? — we may rest assured that he is not using poetical verbiage, but is making what was in his eyes a vain endeavour to express the immensity of a person, and the greater immensity of the little child, not any of whose vast estate is as yet mortgaged, but all of it is there for his advantage and his profit, with no inimical Chancellor of the Exchequer to levy taxes and require returns. But perhaps this latter statement is not correct; perhaps the land-tax on the Child's Estate is really inevitable, and it rests with us parents and elders to investigate the property and furnish the returns.

Wordsworth did not search an unexplored field when he discovered the child. Thomas Traherne, a much earlier poet, is, I think, more convincing than he; because, though we cannot look back upon our child-selves as Seers and Prophets and Philosophers, we can remember quite well the time when all children were to us 'golden boys and girls'; when there was a glamour over trees and houses, men and women; when stars and clouds and birds were not only delights, but possessions; when every effort of strength or skill, the throwing of a stone or the wielding of a brush, was a delight to behold and attempt; when our hearts and arms were stretched out to all the world, and loving and smiling seemed to us the natural behaviour of everybody. As for possessions, what a joy was a pebble or a cork, or a bit of coloured glass, a marble or a bit of string! The glamour of its first invention lay upon everything we saw and touched. God and the angels, men and women, boys and girls, the earth and the sky, all belonged to us with an ineffable sense of possession. If we doubt all this, even though a glimmering conviction come to us in the pauses of our thought, why, it requires very little interpretative power to see it in the serenity and superiority of any normal baby child.

'How like an angel I came down!
How bright are all things here!
When first among His works I did appear,
Oh how their Glory me did crown!
The world resembled His Eternity
In which my soul did walk;
And everything that I did see
Did with me talk.

'The skies in their magnificence,
The lively, lovely air;
Oh how divine, how soft, how sweet, how fair!
The stars did entertain my sense,
And all the works of God, so bright and pure,
So rich and great did seem,
As if they ever must endure
In my esteem.

'The streets were paved with golden stones,
The boys and girls were mine,
Oh how did all their lovely faces shine!
The sons of men were holy ones,
In joy and beauty they appeared to me,
And everything which here I found,
Which like an angel I did see,
Adorned the ground.' — TRAHERNE.

We remember the divine warning, 'See that ye despise not one of these little ones'; but the words convey little definite meaning to us. What we call 'science' is too much with us. We must either reverence or despise children; and while we regard them as incomplete and undeveloped beings, who will one day arrive at the completeness of man, rather than as weak and ignorant *persons*, whose ignorance we must inform and whose weakness we must support, but whose potentialities are as great as our own, we cannot do otherwise than despise children, however kindly or even tenderly we commit the offence.

As soon as he gets words with which to communicate with us, a child lets us know that he thinks with surprising clearness and directness, that he sees with a closeness of observation that we have long ago lost, that he enjoys and that he sorrows with an intensity we have long ceased to experience, that he loves with an *abandon* and a confidence which, alas, we do not share, that he imagines with a fecundity no artist among us can approach, that he acquires intellectual knowledge and mechanical skill at a rate so amazing that, could the infant's rate of progress be kept up to manhood, he would surely appropriate the whole field of knowledge in a single lifetime.

Do we ask for confirmation of what may seem to some of us an absurdly exaggerated statement of a child's powers and progress? Consider: in two or three years, he learns to speak a language — perhaps two — idiomatically and correctly, and often with a surprising literary fitness in the use of words. He accustoms himself to an unexplored region, and learns to distinguish between far and near, the flat and the round, hot and cold, hard and soft, and fifty other properties belonging to matter new to his experience. He learns to recognize innumerable objects by their colour, form, consistency, by what signs, indeed, we know not. As for the mechanical skill he acquires, what is the most cultivated singing as compared with articulation and the management of the speaking voice? What are skating and ski-ing compared with the monstrously difficult art of balancing one's body, planting one's feet and directing one's legs in the art of walking? But how soon it is acquired, and the unsteady walk becomes an easy run! As for his power of loving, any mother can tell us how her baby loves her long

before he is able to say her name, how he hangs upon her eye, basks in her smile, and dances in the joy of her presence. These are things everybody knows; and for that very reason, nobody realises the wonder of this rapid progress in the art of living, nor augurs from it that a child, even an infant child, is no contemptible person judged by any of the standards we apply to his elders. He can accomplish more than any of us could in a given time, and, supposing we could start fair with him in the arts he practises, he would be a long way ahead of us by the end of his second year. Let us consider a child as he is, not tracing him either, with Wordsworth, to the heights above, or, with the evolutionist, to the depths below; because a person is a *mystery*; that is, we *cannot* explain him or account for him, but must accept him as he is.

What else does the world do but accept a child as a matter of course? And is it not faddists who trouble themselves with his origins? But are we not going too fast? Do we really accept children as persons, differentiated from men and women by their weaknesses, which we must cherish and support; by their immeasurable ignorances, which we must instruct; by that beautiful indefinite thing which we call the innocence of children and suppose in a vague way to be freedom from the evil ways of grown-up people. But children are greedy, passionate, cruel, deceitful, in many ways more open to blame than their elders; and, for all that, they are innocent. To cherish in them that quality which we call innocence, and Christ describes as the *humility* of little children, is perhaps the most difficult and important task set before us. If we would keep a child innocent, we must deliver him from the oppression of various forms of tyranny.

II

SOME FORMS OF LIBERTY.

If we ask ourselves, What is the most inalienable and sacred right of a person *quâ* person? I suppose the answer is, liberty. Children are persons; *ergo*, children must have liberty. Parents have suspected as much for a generation or two, and have been at pains not 'to interfere' with their children; but our loose habits of thinking come in our way, and in the very act of giving their freedom to children we impose fetters which will keep them enslaved all their lives. That is because we confound liberty with license and do not perceive that the two cannot co-exist. We all know that the anarchist, the man who claims to live without rule, to be a law unto himself, is in reality the slave to certain illogical *formulae*, which he holds binding upon him as laws of life and death. In like manner, the mother does not always perceive that, when she gives her child *leave* to do things forbidden, to sit up half an hour beyond his bed-time, not to do geography or Latin because he hates that subject, to have a second or a third helping because he likes the pudding, she is taking from the child the wide liberty of impersonal law and imposing upon him her own ordering, which is, in the last resort, the *child's* will. It is he who is bending his mother as that proverbial twig is bent, and he is not at all deluded by the oracular 'we'll see,' with which the mother tries to cover her retreat. The child who has learned that, by persistent demands, he can get leave to do what he will, and have what he likes, whether he do so by means of stormy outcries or by his bewitch-

ing, wheedling ways, becomes the most pitiable of all slaves, the slave to chance desires; he will live to say with the poet:

'Me this unchartered freedom tires;
I feel the weight of chance desires.'

Indeed, he already feels this weight, and that is why he is fretful and discontented and finds so little that is delightful in his life. Let him learn that 'do as you're bid' is a child's first duty; that the life of his home is organised on a few such injunctions as 'be true,' 'be kind,' 'be courteous,' 'be punctual,' and that to fail in any of these respects is unworthy and unbecoming; more, let him be assured that such failures are of the nature of sin and are displeasing to God, and he will grow up to find pleasure in obedience, and will gradually gather the principles which should guide his life.

But the first duty of the parent is to teach children the meaning of *must*; and the reason why some persons in authority fail to obtain prompt and cheerful obedience from their children is that they do not recognise 'must' in their own lives. They *elect* to do this and that, *choose* to go here and there, have kindly instincts and benevolent emotions, but are unaware of the constraining *must*, which should direct their speech and control their actions. They allow themselves to do what they choose; there may be little harm in what they do; the harm is that they feel free to allow themselves.

Now, the parent who is not aware that he is living in a law-ordered world, that he has to 'eat the fruit of his thoughts' as well as that of his words and actions, is unable to get obedience from his child. He believes that it rests with him to say what the child *may* do or leave undone; and as he does not claim papal infallibility, his children find out soon enough that the ordering of their lives is in their own hands, and that a little persistence will get them 'leave' to do what is good in their own eyes. People discuss the value of corporal punishment and think they see in it the way to get obedient children. It may be so, because obedience must be learned in the first three or four years of life, when the smart of a little slap arrests the child's attention, brings tears and changes his thoughts. As a matter of fact, it is hardly possible to punish some children unless while they are quite young, because the pleasure of displaying bravado under the excitement of the punishment occupies the child's attention to the exclusion of the fault for which he is punished. But the whole discussion is outside the question. The parent, the mother especially, who holds that her children's rule of life must be, 'children obey your parents for it is *right*,' certainly secures obedience, as she secures personal cleanliness, or proper habits at table, because she has a strong sense of the importance of these things. As her reward, she gains for her child the liberty of a free man, who is not under bondage to his own wilfulness nor the victim of his own chance desires.

The liberty of the person who can make himself do what he ought is the first of the rights that children claim as *persons*. The next article in the child's Bill of Rights is that liberty which we call innocence, and which we find described in the Gospels as *humility*. When we come to think of it, we do not see how a little child is humble; he is neither proud nor humble, we say; he does not think of himself at all: here we have hit unconsciously upon the solution of the problem. Humility, that childish

quality which is so infinitely attractive, consists in not thinking of oneself at all. That is how children come, and how in some homes they grow up; but do we do nothing to make them self-conscious, do we never admire pretty curls or pretty frocks? Do we never even *look* our admiration at the lovely creatures, who read us intuitively before they can speak? Poor little souls, it is sad how soon they may be made to lose the beauty of their primal state, and learn to manifest the vulgarity of display. I wonder would it not help us in this matter to copy the pretty custom taught to some continental children? The little girl who kisses the hand of an elder lady, with a pretty curtsy, is put into the attitude proper for a child, that is, she is paying attention and not receiving it. The lady-visitor, too, is taught her place; we do not lavish loud admiration on children at the moment when they are showing deference to us; but this is a detail. The principle is, I think, that an individual fall of man takes place when a child becomes aware of himself; listens as if he were not heeding to his mother's tales of his smartness or goodness, and watches for the next chance when he may display himself. The children hardly deserve to be blamed at all. The man who lights on a nugget has nothing like so exciting a surprise as has the child who becomes aware of himself. The moment when he says to himself, 'It is I,' is a great one for him, and he exhibits his discovery whenever he gets a chance; that is, he repeats the little performance which has excited his mother's admiration, and invents new ways of showing off. Presently, his self-consciousness takes the form of shyness, and we school him diligently, 'What will Mrs. So-and-so think of a boy who does not look her in the face?' or 'What do you think?' General Jones says that Bob is learning to hold himself like a man.' And Bob struts about with great dignity. Then we seek occasions of display for children, the dance, the children's party, the little play in which they act, all harmless and wholesome, if it were not for the comments of the grown-ups and the admiration conveyed by loving eyes. By-and-by comes the *mauvaise honte* of adolescence. 'Certainly the boys and girls are not conceited now,' we say; and indeed, poor young things, they are simply consumed with self-consciousness, are aware of their hands and feet, their shoulders and their hair, and cannot forget themselves for a moment in any society but that of everyday. Our system of education fosters self-consciousness. We are proud that our boy distinguishes himself, but it would be well for the young scholar if the winning of distinctions for *himself* were not put before him as a definite object. But 'where's the harm after all?' we ask; 'this sort of self-consciousness is a venial fault and almost universal amongst the young.' We can only see the seriousness of this failing from two points of view — that of Him who has said, 'it is not the will of the Father that one of these little ones should perish'; and that, I take it, means that it is not the divine will that children should lose their distinctive quality, innocence, or humility, or what we sometimes call simplicity of character. We know there are people who do not lose it, who remain simple and direct in thought, and young in heart, throughout life; but we let ourselves off easily and say, 'Ah, yes, these are happily constituted people, who do not seem to feel the anxieties of life.' The fact is, these take their times as they come, without undue self-occupation. To approach the question from a second point of view, the havoc wrought on nerves is largely due to this self-consciousness, more often distressing than pleasing, and the

fertile cause of depression, morbidity, melancholia, the whole wretched train which make shipwreck of many a promising life.

Our work in securing children freedom from this tyranny must be positive as well as negative; it is not enough that we abstain from look or word likely to turn a child's thought upon himself, but we must make him master of his inheritance and give him many delightful things to think of: '*la terre appartient à l'enfant, toujours à l'enfant*,' said Maxim Gorki at an educational congress held in Brussels years ago. So it does; the earth beneath and heaven above; and, what is more, as the bird has wings to cleave the air with, so has the child all the powers necessary wherewith to realise and appropriate all knowledge, all beauty and all goodness. Find out ways to give him all his rights, and he (and more especially *she*) will not allow himself to be troubled with himself. Whoever heard of a morbid naturalist or a historian who (save for physical causes) suffered from melancholia? There is a great deliverance to be wrought in this direction, and sentry duty falls heavily on the soldier engaged in this war.

The tyranny of self crops up in another place. The self-conscious child is very likely generous, and the selfish child is not noticeably self-conscious. He is under the tyranny of a natural desire—acquisitiveness, the desire of possession, covetousness, avarice—and he is quite indifferent and callous to the desires and claims of other people. But I need not say much about a tyranny which every mother finds ways to hold in check; only this we must bear in mind: there is never a time in the child's life when his selfishness does not matter. We are indebted to the novelist who has produced for us that fascinating baby, 'Beppino,' and has shown how the pretty, selfish, wilfulness of the child develops into the vicious callousness of the man.* Selfishness is a tyranny hard to escape from; but some knowledge of human nature, of the fact that the child has, naturally, other desires than those that tend to self-gratification—that he loves to be loved, for example, and that he loves to know, that he loves to serve and loves to give—will help his parents to restore the balance of his qualities and deliver the child from becoming the slave of his own selfishness. Shame and loss and deprivation should do something where more generous motives fail; and more powerful than these is a strong practical faith that the selfish child need not become, and is not intended to become, a selfish man or woman.

Another liberty we must vindicate for children is freedom of thought. I do not mean that a youth should grow up like the young Shelley, chafing against the bondage of religion and law, but, rather, that, supposing all his world were 'freethinkers,' he should still have freedom of mind, liberty of thought, to reject the popular belief. Public opinion exerts, in fact, an insufferable bondage, and most of us sympathise with the assertion of the individual's right to think for himself. It is a right which should be safeguarded for every child, because his mind is his glorious possession; and a mind that does not think, and think its own thoughts, is as a paralysed arm or a blind eye. 'But,' we say, 'young people run away with such wild notions: it is really necessary to teach them what to think about men and movements, books and art, about the questions of the day.' To teach them what to think is an easy rôle, easy

* Joseph Vance, by William de Morgan.

for them and for us; and that is how we get stereotyped classes instead of individual persons, and how we and the children fail to perform the most important function of life—the function of right thinking. We exaggerate the importance of right doing, which may be merely mimetic, but the importance of thinking and of right thinking cannot be overstated. To secure that a child shall think, we need not exercise ourselves in setting him conundrums; thinking is like digestion, an involuntary operation for healthy organs. Our real concern is that children should have a good and regular supply of mind-stuff to think upon; that they should become intimate with great men through the books and works of art they have left us, the best part of themselves. Thought breeds thought; children familiar with great thoughts take as naturally to thinking for themselves as the well-nourished body takes to growing; and we must bear in mind that *growth*, physical, intellectual, moral, spiritual, is the sole end of education. Children, who have been made free of the Republic of Letters, are not carried away by the *dernier cri*, are not, in fact, the slaves of other people's opinions, but do their fair share of that thinking which is their due service to the State.

The last tyranny that we can consider is that of superstition. We have a notion that education delivers us from this bondage; but superstition is a subtle foe and retreats from one fortress only to ensconce himself in another. We do not lay claim to higher culture than the Greeks or even the Romans possessed; indeed, various nations of antiquity could give us points, highly cultivated as we think ourselves; but it is a curious fact that no nation whose records we possess has been able to deliver itself by literature or art, or highest cultivation, from the hideous bondage of superstition. The tragedies of Æschylus, Sophocles, Euripides, have all of them a single appalling theme, the arbitrary and reckless play of the gods upon human fortunes. Indeed, it has been well said that tragedy in a Christian age is impossible, because the hopelessness of any situation implies the ill-will of the gods; and it is cited in this connection that of Shakespeare's three great tragedies two are laid in pre-Christian times, and the third is brought about by a non-Christian person. This consideration throws an interesting light upon the whole subject of superstition. We do not impugn the gods any longer, but we say hard things of fate, destiny and the like; Napoleon III is far from being the only 'man of destiny.' We consult crystals, hold séances, have lucky and unlucky days, read our fortunes in our palms; even astrology is practised among us; and we believe ourselves to be half in play and hardly perceive the hold that superstition is gaining upon us. The fact would seem to be that a human being is so made that he must have *religion* or a *substitute* for it; and that substitute, whatever form it take, is superstition, whose power to degrade and handicap a life cannot be over-estimated. If we would not have our children open to terrors which are very awful to the young, our resource is to give them the knowledge of God, and 'the truth shall make them free.' It is necessary to make children know themselves for spirits, that they may realise how easy and necessary is the access of the divine Spirit to their spirits, how an intimate Friend is with them, unseen, all through their days, how the Almighty is about them to cherish and protect, how the powers of darkness cannot approach them, safe in the keeping of their 'Almighty Lover.'

I have considered several types of tyranny, none of which are external to the person, but all act within the bounds of his own personality, for—

'The mind is its own place and in itself

Can make a hell of heaven, a heaven of hell';

the heaven being, I suppose, when the man is at peace with himself and when his powers are freely and wisely exercised; the hell when the person is under no interior government and his powers are allowed to run to anarchy and confusion. Parents and teachers may aid and abet either state of things, so much so, that if a child's place is a well-ordered heaven, he has to thank them for this happy state; and if he is condemned to a 'hell' of unrest, fiery desires and resentments, are his parents without blame?

III

THE SPIRITUAL SUSTENANCE PROPER FOR CHILDREN.

So far, I have considered the negative attitude of parents and those *in loco parentis*; but there is a positive side also, and here Wordsworth's well-known lines come to our aid:

'We live by Admiration, Hope and Love!

And even as those are well and wisely fixed,

In dignity of Being we ascend.'

Ruskin has made us familiar with the first of these lines, but the remaining two are full of guidance and instruction. It takes a poet to discern why it is especially by the performance of these functions that we live. Admiration, reverent pleasure, delight, praise, adoration, worship; we know how the soul takes wings to herself when she admires and how veritably she scales the heavens when she adores. We know, too, how the provincial attitude of mind, *nil admirari*, paralyses imagination and relaxes effort. We have all cried, 'Woe is me that I am constrained to dwell in the tents of Mesech,' the Mesech of the commonplace, where people do not think great thoughts or do noble acts, and where beauty is not. Our dull days drag themselves through, but we can hardly be said to *live*; wherefore, all praise to the poet who perceived the *vital* character of admiration. But Hope—what is the good of Hope! Practical people connect it with castles in Spain and other intangible possessions. If we are to know how far we live by hope, how far it is bread of life to us, we must go where hope is not. Dante understood. He found written upon the gates of Hell: '*Lasciate ogni speranza voi ch'entrate.*' The prisoner who has no hope of release, the man with the mortal sickness who has no hope of recovery, the family which has had to abandon hope for its dearest, these know, by the loss of hope, that it is by hope we live. Our God is described as 'the God of Hope'; we might get through many a dark day if we realised this, and that hope is a real if not tangible possession, which, like all the best things, we can ask for and have. Let us try to conceive the possibility of going through a single day without any hope for this life or the next; and a sudden deadness falls upon our spirits, because 'we live by hope.'

But we live by Love, also; by the love we give and the love we receive, by the countless tendernesses that go out from us and the

countless kindnesses that come to us; by the love of our neighbour and the love of our God. As all love implies a giving and a receiving, it is not necessary to divide currents that meet. We do not ask what makes us happy, but we are happy, abounding in life, until some single channel of love and goodwill is obstructed, someone has given us offence or received offence at our hands, and at once life runs low within us. We go languid and devoid of pleasure, we are no longer fully alive, because we live by love; not by a consuming and unreasonable affection for any individual, but by the outgoing of love from us in all directions and the intaking of love from all sources. And this is not a state of violent and excited feeling, but is placid and continuous as an act of breathing: thus we receive into us the love of God, and thus our own hearts go out in answering love. 'We live by admiration, hope and love,' and without these three we do not live. And what is the consummation? According to Wordsworth, 'a gradual ascent in dignity of being.' We see it now and then in beautiful old age, serene, wise, sweet, quick to admire, ready to hope against hope, and always to love. But there is an intermediate stage. These three, which are identical with the three of which St. Paul says, 'now abideth these three,' must be well and wisely fixed; and here is the task set before us who are appointed to bring up the young.

It is the cause of great perplexity to parents and guardians that young people *will* fix their admiration upon, pin their faith to, unworthy objects, whether these be the companions they go with, the heroes they delight in, the books they read, the amusements they seek. Unworthy or little worthy admirations keep them in a state of excitement which they mistake for life; and the worst of it is we can do nothing. If we depreciate what they admire, they put it down to our niggard and ungenerous nature and take no heed of our strictures. Our only course is to forestall their fervours about *worthless* things, by occupying the place with that which is *worthy*. We cannot say to a boy, 'Thou shalt not admire such and such a comrade,' but we can occasionally put a nice boy in his way and say nothing about it: so with books and men; we cannot cause them to admire, but we can admire ourselves with spontaneous heartiness and simplicity. They begin to wonder why, to admire also, or to find out for themselves a hero or author equally worthy of admiration. Two things we must beware of: we may not talk much about the matter, or the boy will say we 'gas'; we may not be obtrusive, but we must be consistent; and we may not allow ourselves in admiration for the second-rate. If he see us sitting down to an unworthy novel, enjoying a second-rate performance, seeking a second-rate person for the sake of his wealth or position, the boy believes that we are tacitly professing a higher standard than we hold; older persons will make allowance and will understand that we do care for the best things, though now and then we content ourselves with the second-best; but children are *exigant*. 'We needs must love the highest when we see it,' and our business is to get young people to see the highest in life and letters, in conduct and motive, without boring them. All this sounds more difficult than it is, because children accept the unexpressed standard of their homes and schools. If we give our admiration, our faith, to 'whatsoever things are lovely and of good report,' if we 'think on these things,' and not on things unworthy, which we are free to depreciate, we shall be in a fair way to fix 'well and wisely' the admiration of the young people.

I have said that *faith* is an interchangeable term for admiration. Faith also implies the fixed regard which leads to *recognition*, and the recognition which leads to appreciation; and when our admiration, our faith, is fixed on the Highest, appreciation becomes worship, adoration. I know I am touching upon a subject about which many parents and teachers experience anxiety and diffidence. God, faith in God, is *the* vital thing, and it is truly that which they are most anxious that their children should possess, but they are shy of speaking about what they have most at heart. I think it would help us if we realised that at no time in their lives are children ignorant of God, that the ground is always prepared for this seed, and that our only care need be to avoid platitudes and hackneyed expressions, and speak with the freshness and fervour of our own convictions. I think we might make more use than we do of the habit of meditation as a means of attaining to the knowledge of God.

If we get some notion as to how to fix the *admiration* of our young people well and wisely, we are still vague about *hope*. But it is necessary that we should clear our thoughts, because, perhaps, the great failure of the age we live in is a failure in hope. It is for lack of hope that we do not in patience wait for an end, or with assiduity work for it. It is because of our failure in hope that we do not build, or plan, or write, for the generations to come. We live for the present, work for the present, and must have immediate returns. We live by hope, says the poet, which means that without hope we do not live; and that there is not life enough for our living is the secret consciousness of everyone. Therefore, we run after change, excitement, amusement, anything that promises to 'pass the time.' Therefore our interests are feeble, our aims low. Without hope, too, there is no fear. We may pray with our lips, 'Give us an heart to love and *dread* thee,' but we do not *dread*, and upon quite slight provocation men take leave of the life that has been lent them for a purpose. A straw shows which way the current flows, and that a novelist should have conceived the idea of a hotel convenient for 'unostentatious suicide' is a distressing symptom of our ailment. No great works are accomplished by a people without hope; and we in England before the Great War were not performing great works in art, literature, architecture, legislation, nor in any single field of human endeavour. But nations, like persons, have their times of sickness and health; and because promise rests with the young it is worth while to enquire into the causes of this deep-seated disease. They are partly physical, no doubt; we are an overstrained, nervous generation; but the means we should take to cure ourselves morally would remove our physical disabilities too. We want a tonic of Hope 'well and wisely fixed,' and we must bring up young people upon this tonic.

Now, it is exceedingly easy for us to gratify all a child's desires immediately and on the spot. It is so easy to compass this little treat and that, to arrange that every day shall have its treat or its new possession, that the children get used to it and grow up with the habit of constant gratification and without any practice of hope. Even the birthday is forestalled a hundred times in the year, and everything comes — not to him who waits, but to him who wants. We can, at any rate, bring up children in hope, see to it that they wait and work for the bicycle, or the book, or the birthday treat, that they have things to look forward to. Let us feed them with tales of high endeavour and great accomplishment,

let them share our distress about those things which are blots upon our national life, nourish them on the hope that they themselves may do something to make England good and great; show that it is always a single person here or there, from time to time, who raises the nation to higher levels and gives the rest of us something to live up to; that the person who makes a country great may be a poor girl like Grace Darling, or a peasant like Robert Burns, or a retiring gentlewoman like Florence Nightingale, or the son of a labouring man like George Stephenson; that the only conditions required are fitness, preparation and readiness. We all know how Florence Nightingale prepared and trained herself for a career which did not exist until she made it. The young person who knows that there are great chances of serving his country in wait for those who are ready for them, and that his concern is not to seek the chance but simply to be ready when it arises, lives a life of hope and endeavour, and will certainly be a profitable citizen to the community.

There is a reason for our hopelessness deeper-seated than the nervous depression and anxiety which beset us, the present gratifications for which we lay ourselves out, or the personal aims which invalidate our efforts. Without hope, we live on a low level, disturbing ourselves with petty cares, distracting ourselves with petty joys. The difficulty is a very real one. We recite, week by week, that 'we believe in the life everlasting,' but, in this keenly scientific age, we ask, 'What is the life everlasting?' and no answer reaches us. It may be that, in proportion as we make a serious attempt to realise that we are spirits; that knowledge, the knowledge of God, is the ineffable reward set before us; that there is no hint given us of change in place, but only of change of state; that, conceivably, the works we have begun, the interests we have established, the labours for others which we have undertaken, the loves which constrain us—may still be our occupation in the unseen life—it may be that, with such a possibility before us, we shall spend our days with added seriousness and endeavour, and with a great unspeakable Hope.

But, if we would fix such hopes as these well and wisely in the hearts of children, we must think, pray, rectify our own conceptions of life present and to come; so may we arrive at a great Hope for the children and ourselves; and our emergence from the Slough of Despond shall be into a higher life.

We live by *Admiration*, *Hope* and *Love*. Here, surely, all is spontaneous and easy, requiring no effort on our part; and happy is the person, say we, who gets enough love to live upon. But love consists not in getting but in giving, and is distinguished from the tumult of the affections which we commonly so name. Love is, like life, a state, an abiding state, says St. Paul, who has portrayed the divine Charity in such wise that there can never be anything to add whether in conception or practice. If we hope to guide children so that they may well and wisely fix their love, it is necessary that we should give some definite thought to the subject, be clear in our minds as to what we mean by love and how we are to get the power of loving, or rather how we are to keep it, for we have seen that the little child loves freely. 'Now abideth Faith, Hope, Charity, these three.' I venture to think that of the three abiding states, if we have lapsed from faith and hope, we yet abide in love. Our

neighbour becomes more precious to us; the more he is distressed and uneasy, the more we care for him and labour for his relief; perhaps, indeed, the passion for philanthropy is the feature by which our age will be known in history. 'Write me as one who loves his fellow men'—may we figure this poor faulty age of ours as offering in extenuation for many in this gift of their age. But, because our philanthropy is not always sanctified or instructed, sentimental humanitarianism becomes our danger. None shall endure hardness, is our decree; none shall suffer; especially, none shall suffer for wrong-doing; and we are in arms against the righteous severity of God and man. Let us 'think clear,' that we return to the old paths and perceive that life is disciplinary for us and others; that 'God's in His heaven, all's right with the world'; that suffering in the present life is no such mighty thing after all; nor, if we go on with our lives, is it so great a thing to be divested of the flesh. If we ourselves love those things which be lovely, why, love is contagious, and the children will do as we do. But we must not only love wisely and well; we must *fix* our love. Here, I think, is a caution for us in these days of passing enthusiasms, engrossing fads; and we really can do a great deal towards forming the habit of steadfastness in the young people about us.

We have now considered, however inadequately, the greatness of the child as a person, the liberty that is due to him as a person, some forms of oppression which interfere with his proper liberty (most of which come upon him from within), and the aliment which he is to live by—*Admiration*, *Hope* and *Love*. We have seen that, though we cannot make a child eat, it is our business to put the proper food in his way; and, I think, it must come home to us all that the duty of taking thought, understanding, realising, is that which presses upon us; it is only that which we understand that we can communicate; and what we understand, are really impressed by, we cannot fail to communicate, because it becomes ourselves, manifest in our speech and action. 'Who is sufficient for these things?' we cry with the Apostle; but with him we may add, 'I thank my God.'

Let me close by repeating again Carlyle's great words: 'The mystery of a *Person*, indeed, is ever divine, to him that has a sense of the God-like'; and that wonderful saying of Wordsworth's, which wraps in small compass for our use the secret of how to keep the mystery of a 'Person' inviolate:

'We live by *Admiration*, *Hope* and *Love*!'

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